Catholick Schismatology:

OR,

An ACCOUNT

OF

SCHISM

AND

SCHISMATICKS:

IN

The several Ages of the World.

To which are prefixed some Remarks on Mr. *Bolde*'s Plea for Moderation.

Eccl. 2. *Wo to them that have a double heart —— and to the Sinner that goeth two manner of ways*

Augustini Epist. 166. Lett. G. Constantinus *contra partem* Donati *severissimam legem dedit, hunc imitati Filii ejus talia præceperunt; Quibus succedens* Julianus *desertor Christi & inimicus —— libertatem Parti* Donati *permisit & reddidit basilicas-- eo modo putans Christi unum nomen posse perire de terris.*

J. B.

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To the Worſhipful

ROBERT FOLEY *Eſq*;

One of His

MAJESTIES Juſtices of the Peace for the County of *Worceſter*.

May it pleaſe your Worſhip,

'TIS *not long, ſince thruſting ſuch Books as this into the Preſs, was like thruſting ones hand into a neſt of Hornets; when*

neither Innocence, nor Majeſty, nor any thing that's ſacred, could be ſufficient Fence againſt the pungent and venomous Detractions of a waſpiſh ſort of Sectaries. And then indeed it was but needful, in behalf of ſuch Books as this, to ask the Patronage of ſome ſuch as your ſelf; whoſe ſtanch Loyalty in the late diſtinguiſhing and perilous times, thoſe days of Danger and Rebuke, was yet ſo truly Heroick, as to dare to look Faction in the face, and oppoſe it even then, when moſt Inſolent and Domineering. A practice on grounds of Reaſon ſo truly Generous; on grounds of Chriſtianity ſo Religious, as makes

makes your late Promotion, a due Debt to your Merit, as your Merit is to your ſelf. But now bleſſed be God, that by wonted Miracle of Preſervation, has made the King great in his Salvation; *has in great meaſure given him the Hearts of his Subjects, and* the Necks of his Enemies; *has* turned our threatned Captivity back; *and made our* Engliſh Zion *like to be* the praiſe of the whole Earth.

So that now the deſign of this Dedication, is cheifly this, To publiſh to the World my grateful acknowledgment of your great Favours, preſuming that the good deſign of this little

little Book, will help to ſatisfie for its great defects; eſpecially, if it be interpreted, as Divines interpret Parables, Quæ non ſunt argumentative ultra ſuum Scopum: *The Scope or Intention of it, being no more than ſuch an imperfect Schiſmatology, as may inſtruct but the vulgar Reader, in ſome little of that great agreement between the Modern Schiſmaticks, and thoſe of Old; which I take to be a Novel expedient, whereby to endeavour (as every honeſt man ought) the expoſal of that pernicious Sin of Schiſm, the depluming of that Churchmonſter of all ſuch thieviſh Bravery, and popular Decoy, as erro-*

erroneous conſcienciouſneſs, and ſpecious Pretenſions to Sanctity beyond holier Perſons than themſelves; to expoſe this vile Sin to the publik view (like Æſops *Crow) to be reviled and hooted at, as the very peſt of Societies, and bane of Chriſtianity, fatal to Churches and Kingdoms, deteſtable and odious to God and Good Men; worſe (ſaid the Fathers) than* [a] *Idolatry,* [b] *Sacriledg, or* [c] *Hereſie, and yet now a days ſo little made Conſcience of. This is chiefly the deſign of this little Book, and my acknowledgments to your Worſhip is the deſign of its Dedication; as alſo to beg the encouragement of your Worſhips Approbation;*

[a] Dionyſ. ap. Euſeb. *l.* 6.
[b] Opt. l. 1.
[c] Ghryſoſt. ad. Eph. *p.* 823.

bation; and to contribute a wiſh to the long continuance of your happineſs here, and the compleatment of it hereafter; which is, honoured Sir, the hearty prayer of

Your Thankful and Obedient,

as much Obliged Servant,

J. B.

Catholick

Catholick Schiſmatology:

OR,

An Account of Schiſm and Schiſmaticks in the ſeveral Ages of the World.

The Introduction.

THO the firſt two thouſand years of the World, called the *Patriarchal* Ages, [*which was from the Creation, to the giving of the Law to* Moſes] were called by the *Jewiſh Rabbies*, the two thouſand years of

emptineſs; becauſe of that little that is recorded of the Tranſactions of thoſe times; yet is not the Holy Scripture ſilent in this matter, but ſpeaks of *Schiſm* and *Schiſmaticks*, as coæval with Sin and Satan: St. *Jude* ſpeaking of the Separatiſts of his time the *Gnoſtick-Schiſmaticks*, compares them firſt to the fallen Angels, the firſt that ſinned; thoſe Schiſmaticks from the Church triumphant, *Jude* 6. Where he plainly intimates, That as the Devil was the firſt Sinner, ſo was he the firſt Schiſmatick: Saies the Apoſtle, *The firſt that left his firſt eſtate*, which was Communion with the Church triumphant.

Jude 6.

From this he deſcends to compare them to ſome of the firſt Schiſmaticks from the Church Militant. He inſtances firſt in *Cain*, Jude 11. *They have gone in the way of Cain*; or which is all one, they have followed the Principle and Practiſe of *Cain*, *i. e.* are *Cainites*. As thoſe that go in the way of, or follow

follow the Principles and Practise of *Ærius*, *Donatus*, *Novatus*, are called *Ærians*, *Donatists*, *Novatians*. And thus do some of the most learned Nonconformists interpreat those words, *The way of* Cain, *i. e.* say they, the way of *Cains* Separation. Cain *was the first Separatist* (*saies Dr.* Manton) *He went out from the presence of the Lord, that is, from the Church* (saies he) *where the presence of Gods Grace is.* And therefore *Cains* example is produced, because (*saies that Expositor*) he was the first and chief of those that departed from the true Church and pure Service of God.

Dr. Manton, *and Mr* Jenkins *Exposition on* Jude.

KORAHITES.

THus saies the Apostle of the Separatists of his time, *Jud.* 11. *They have perished in the gainsaying of Korah.* This *Korah* was one of the Sons of *Levi*, of great esteem among the People, and great inter-

eſt in many of the Princes; and (no doubt) was accounted an able and godly man; only thus, he was a factious *Levite*, diſſenting and murmuring againſt *Moſes* and *Aaron*, the King and the Prieſt, was his only fault. Whoever conſults the Hiſtory of Schiſmaticks from the times of the Apoſtles, to this preſent Age, and compares them with the Modern ones in their profeſſed oppoſition, as well to the Monarchical as Epiſcopal Government, muſt give them Extraction from this famous Triumvirate *Korah*, *Dathan*, and *Abiram*, combined in an Aſſociation againſt *Moſes* and *Aaron*, the Supream Prince, and the High Prieſt. *Dathan* and *Abiram* deſcending from the line of *Reuben*, the eldeſt Son of *Jacob*, thought themſelves more worthy of the Sovereign Power than *Moſes*, who deſcended from the younger Houſe; and *Korah* thought himſelf ſo much neglected in ſeeing *Elizaphen*, the Son of *Uzziel*, made Prince of the *Kohathites*,

Æri. Red. Preface.

thites, [*The principal Family of the* Levites *next to that of* Gerſon] when he himſelf deſcended of the eldeſt Brother, and therefore thought that if there were not a Parity, but an *Epiſcopacy* among the *Jewiſh* Miniſters, that himſelf was as fit for the chief Prieſthood as *Aaron*. Hereupon having compared their grievances, they reſolved on a Conſpiracy, and that neither Sovereign Prince, nor chief Prieſt ſhould Lord it over them, but rather that a *Presbyterian* Parity ſhould be both in Sacred and Civil Matters: Upon this they preſently formed their party, drew into the Conſpiracy no leſs than 250 of the chief men of the Aſſembly, and with them boldly appear againſt *Moſes* and *Aaron*; telling them to their faces, that they took too much upon them, that all the Lords people were holy; and that therefore they ought not to lift up themſelves above the Congregation. Now tho ſome of the chief Princes of the houſe of *Dan*,

did appear in the Conſpiracy; yet it is plainly called in Scripture, the *gainſaying of Korah*, becauſe chiefly carried on by the intereſt and credit that he had among the People; particularly on the account of his pretended Zeal for the Worſhip of God, and his great pretence to the good of the Commonwealth. But a factious *Levite* he was; diſſenting and murmuring againſt the King and the Clergy, was his great and only fault. In the head of a numerous Faction, he endeavour'd to ſtone *Moſes*, and (as *Joſephus* ſaies) ran with great Noiſe and Uproar, crying before the Tabernacle of God, That the Tyrant (*Moſes*) was to be cut off, and the People deliver'd from Bondage; and the like outcrys of Property and Priviledg againſt Prerogative and Arbitrary Government. *By ſuch Sedition* (ſaies Mr. *Jenkins*) *to throw* Aaron *out of the Prieſthood, and gain it to himſelf, and with* Dathan *and* Abiram, *to depoſe* Moſes *from*

Joſeph. Antiq. *lib.* 4. *c.* 2.

from the civil Government, and take it to themſelves. St. Jude's *purpoſe here is to ſhew* (ſaies that great *Nonconformiſt*) *that ſuch ſeducing* Separatiſts, *as theſe* Gnoſticks, *are Enemies not only to Eccleſiaſtical, but Civil Order and Superiority.* *Expoſition on the place.*

And this example of Korah *is produced* (ſaith Dr. *Manton*) *as to note the factious Practices of Seducers, ſo alſo Gods vengeance on all ſuch; they were factious againſt* Moſes *and* Aaron, *and they periſhed in their attempt, and ſo will all they that riſe up againſt Magiſtracy and Miniſtry, as ſure* (ſaies he) *as if it were already accompliſhed.* And the other Nonconformiſt-Expoſitor in his Expoſition, *How miraculouſly did vengeance overtake* Korah *and his company* [for their Schiſm and Sedition] *the Earth clave and ſwallowed them up for making a cleft* (*or Schiſm*) *in the Congregation; and after that two hundred and fifty of their Princes, Men of Renown, were conſumed by a fire from the Lord; and* *Expoſition on the place.*

after that, fourteen thouſand and ſeven hundred were ſlain by the Plague. And this St. *Jude* apply's to ſuch Chriſtians as ſeparate themſelves, as deſpiſe Dominion, and ſpeak evil of Dignities; that renounce the Authority and Communion of the Church; of ſuch as theſe he ſaies, they periſh'd in the *gainſaying of* Korah.

PHARISEES.

THey were a moſt zealous and ſtrict Sect above all others of the *Jewiſh* Religion; and were called *Phariſees* from their Separation. *From* פרש *ſeparavit, ſecrevit, ſeceſſit; quaſi ſequeſtrato ab aliis vita religioſiori*; becauſe ſeparated from others to a more ſtrict way of profeſſing Religion. *Paſor* cites *Heſychius*, for making Φαρισαῖος, ἀφωρισμένος μεμερισμένος, Καθαρός, *i. e.* Phariſee, a Divider, a Separatiſt, a Puritan, all one; but the primary ſignification

Lexic.

tion

tion of the word *Phariſee* is [*one that ſeparates.*]

Joſephus, tho himſelf a Jew, and ſometime a *Phariſee*, gives this account of them, *That they were a crafty and ſubtil Generation of men, that imployed their power mightily in oppoſing Kings; that had inſinuated themſelves ſo far into the affections and eſteem of the populacy, that their good or bad word was able to make or blaſt any one with the people; let their report be never ſo falſe and malicious. And therefore* Alexander Jannæus, *when he lay a dying, adviſed the Queen his wife, as ever ſhe regarded her ſafety, by all means to comply with them, and to pretend to govern by their Councel and Direction; affirming that his offending that ſort of men, was that which derived the Odium of the Nation upon him, and was the greateſt cauſe of his fatal miſcarriage. Certain it is, that they were prodigiouſly proud and ſelf conceited, cenſorious and ill-natured; that they hated all mankind but*

Antiq. Judaic. l. 17. l. 13. c. 23. & *paſſim*

but themſelves; and whoever would not be of their way, they cenſured as a Reprobate and a Villian; exceeding zealous they were to make Proſelytes to their Party, confining all Religion and Kindneſs within the bounds of their own party. Like the *Donatiſts* their Followers, that were the moſt grievous ſort of Perſecutors, whenever they got power, and yet cried out moſt againſt Perſecution, Matt. 23 4. *They bound on mens ſhoulders heavy burdens, and grievous to be born*; yet inveigh bitterly *againſt it in others*, verſ. 30. *If we had lived in the days of our forefathers, we would not have been partakers with them in the blood of the Prophets.* On which very account Chriſt calls them Serpents, *verſ.* 33. a ſubtil inſinuating Generation of men, full of Folds and Intreagues, that would put on the appearance of greateſt Mortification, and Self-denyal, and Holineſs; yet were (ſaies Chriſt in that very verſe) Vipers, *A generation of Vipers*, for their

their abominable cruelty: The first Principles wherewith they inspired their new Converts (as *Josephus* relates) were, *That none but they were the Godly party; and that all other Person were but Slaves and Sons of the Earth, and therefore endeavour'd, especially to inspire them with a mighty Zeal and Fierceness against all that differ'd from them. To this end they were wont not only to separate, but discriminate themselves from the Community, by some peculiar Notes and Badges of Distinction, such as their long Robes, and broad Phylacteries, their large Fringes and Borders of their Garments,* &c. *Their dogged and ill-natured principles, together with their Seditious and uncharitable Behaviour, they endeavoured to palliate and varnish over, with a more than ordinary pretence and profession of Religion: Such Duties especially as did immediately refer to God and his Worship; as frequent fasting and praying, which they did very*

very oft, and very long, with demure and mortified looks, in a whining and affected tone, and this almoſt in every corner of the ſtreets: Thus *Joſephus* of the *Phariſees*, *Antiq. Judaic.*

ZEALOTS.

THE *Zealots* were a Sect or Branch of the *Phariſees*, who looked upon themſelves as the Succeſſors of *Elias*, *Samuel*, and others of the *Jewiſh* Worthies, but eſpecially *Phineas*; which Worthies living under a perfect Theocracy, had the miraculous impulſe and guidance of Gods Spirit, immediate Direction and Commiſſion from God for what they did; and particularly in ſuch Acts as thoſe of *Phineas* [*tho no Magiſtrate*] his killing *Zimri* and *Cosbi*; *Samuel's killing Agag*, &c. And in imitation of theſe, the *Jewiſh*

Jewiſh Zealots miſtaking a Diabolical Suggeſtion for ſupernatural Revelation; a boiling Paſſion for holy Zeal; and a wild Imagination for holy Divine motion, pretended a Commiſſion from Heaven for the moſt horrid and deteſtable undertakings, ſuch as rebelling againſt Princes, Aſſaſſinating Nobles, *&c.* in pretence for the Honour and Glory of God.

The account Dr *Hammond* gives of them, is briefly thus, *The* Jewiſh Zealots *pretending to a perpetual immunity from all humane Power*, [as being the only Children of God, and upon that account, to be ſubject to no men, eſpecially Heathens, but to enjoy an ἀυτονομία, or perfect immunity] *would force all men to joyn with them againſt the* Romans, *i. e. The publick peace; calling themſelves* Ευεργέται καὶ Σωτῆρες, *the Benefactors and Saviours of the Nation, and plundering all that would not be as Seditious as themſelves, under pretence of Zeal for the Law of God,*

Annotat. on 1 Pet. 4. 15. *Lett. G.*

God, and making all men perform their duty.

Agreeable to this, is that of Dr. *Cave* [*in the life of St.* Simon *the* Zealot] from *Maimonides*, *Josephus*, &c. *They were* (saies he) *a Sect of the* Pharisees, *mighty Assertors of the Law, and of the strictness and purity of the* Jewish *Religion, assuming a Liberty to themselves to question* (*and punish*) *notorious Offenders, without staying for the formality of the Law; and* (*when they thought good*) *executing capital Vengeance on them. Thus* (saies my Author from *Maimonides*) *when a Blasphemer cursed God by the name of any Idol, the next* Zealot *that met him, had power to kill him, without bringing him before the* Sanhedrim. *Thus in imitation of* Phineas (*who in a great passion for the Honour of God, did immediate Execution on* Zimri *and* Cosbi) *they took upon them to execute Judgment in extraordinary Causes, and that* (*at first*) *not only by the Connivence, but good leave of the Rulers*

Rulers and People, till in after-times under a pretence of this, their Zeal degenerated into all manner of Licentiousness and wild Extravagance, and they not only became the very pest of the Commonwealth at home, but open'd the door for the Romans *to invade them to their final ruin. They were continually prompting the people seditiously to throw off the* Roman *Yoke, to vindicate themselves into their native Liberty* [excelling the *Pharisees* in their outcrys for property and priviledg against their Rulers Prerogative] *and when they had turned all things into hurry and confusion, themselves in the mean time fished in those troubled Waters.* Josephus *frequently bewails them as the great Plague of the Nation. He tells us that they scrupled not to kill many of the Nobility under pretence of their holding correspondence with the* Romans, *and betraying the liberty of their Country, boasting that thereby they were the Benefactors and Saviours of the People: Joyning themselves with*

Lib. 4. *De bell. Judaico.*

with the Idumeans, *they ſlew the High-Prieſt, profaned the moſt Holy Places, and committed all manner of outrages, yet ſtiled themſelves the* Zealots *(pretending greateſt Zeal for the Glory of God.)*

Nor has this Phanatick Zeal, this kind of *Zealots*, been wanting, wherever Schiſm has prevailed in the after Ages of the World. The *Donatiſts* had among them an Order of men called *Circumcelliones*, that were wholly deſigned and ſet apart for theſe Zealotick exploits; they were as ſo many Hectors to fight for the *Donatiſts* on all occaſions, and were exactly among the *Donatiſts*, as the *Pſeudo-Zealots* were among the *Phariſees*. *Quas cædes*, &c. (*ſaies St.* Auguſtine) what Slaughters and Outrages did they not commit, when *Julian* reſtored the Churches to them, and gave them Power? and all this by believing, that they were inſpired by God to do ſuch extraordinary things, which they were ready to attempt, whenever

Ep. 48. 166.

whenever their Brethren, or their own Luſt did prompt them to it; the *Donatiſt* Biſhops inſtructing them ſoundly in this, That they did certainly dye Martyrs, who ſuffer'd Death for Religion ſake, as they called their Rebellious and moſt Murderous undertakings. Nor hath this Zealotick temper been more diſcernable in any than in the Schiſmaticks of this latter Age. At the firſt planting of Presbytery in *Scotland*; in Mr. *Knox*'s Diſputation with Ld. Secretary *Lethington*, about the Power of Princes, it being asked whether the Subjects ought to ſuppreſs the Queen, ſuppoſing her an Idolater [*or Papiſt*]? Mr. *Knox*'s Anſwer was, *That not only Idolatry ought to be ſuppreſſed, but the Idolater alſo ought to die: But by whom* (ſaid the Secretary *Lethington?*) *by the People of God, ſaid Mr.* Knox; *for the commandment was to* Iſrael (ſaies he) *Hear O* Iſrael, *the Statutes and the Ordinances of the Lord thy God; yea,*

History of the Reformation of the Church of Scotland, p. 387.

commandment is given, That if Idolatry be committed in any City, the whole body of the People rise and destroy the City, sparing neither Man, Woman, nor Child.

Secretary. *But there's no command given to destroy their King.*

Knox. *If he be an Idolater, (or Papist) I find no Priviledg* [or Exemption] *given to him more than to the People, to offend Gods Majesty.*

Secretary. *I grant that; but People may not be Judges to their King, to punish him, tho he be an Idolater.*

Knox. *God is the Universal Judg to him, as well as to the People; so that what his word commands to be punished in one, is not to be absolved in the other — and that the People; yea, or a part of the People may not execute Gods Judgments against their King being an Offender, you have no other warrant for, than your own Imagination.* Whereupon the Lord Secretary *Lethington*, calling for his Papers, produced the Authority of *Luther*, *Melancthon*, *Musculus*,

Muſculus, and *Bucer*, for the Doctrine of Non-reſiſtance in any caſe: And in another place, Mr. *Knox* ſaies, *That God has armed Subjects againſt their natural King, and commanded them to take Vengeance on him, according to Divine Law; and that accordingly Gods people have executed Gods Law againſt their King, having no further regard to him in that behalf, than if he had been the moſt ſimple Subject in the Realm.* And in a Sermon before a great part of the Nobility. *Ask of the Queen* (ſaies he) *that which by Gods word you may juſtly require; and if ſhe will not agree with you in God, you are not bound to agree with her in the Devil.* And when the Queen asked him, Whether he allowed that her Subjects ſhould take her Sword into their hand? His Anſwer was——*They ſin not that bridle Kings when they Tranſgreſs.* For which he inſtances in *Elias*'s not ſparing *Jezabel*'s falſe Prophets, and *Baal*'s Prieſts, tho

Hiſtory of the Reformation of the Church of Scotland, p. 393.

Page 358.

King *Ahab* ſtood by. And *Samuel*'s not ſparing to ſlay *Agag* King of *Amalek*, and *Phineas*'s killing *Zimri* and *Cosbi*, tho no Magiſtrate; and in the People's conſpiring againſt *Amaziah* King of *Judah*; their following him to *Lachiſh*, and killing him. And ſo throughout all Ages, among Hereticks and Schiſmaticks, and none elſe, there have always been ſuch rebellious *Pſeudo-Zealots*, acting quite contrary to the Goſpel-Religion, and to the Precepts of Chriſt and his Apoſtles, and to the practice of all the Catholick Martyrs, and Orthodox Chriſtians of the Primitive time, and all in imitation of thoſe Jewiſh Worthies, *Samuel*, *Elias*, *Phineas*, &c. who living under a perfect *Theocraſie*, had that real and miraculous impulſe of Gods Spirit, and that immediate Guidance and Commiſſion from Heaven, which the moſt fervent and daring *Zealot* in the Chriſtian World never could [*without rank Phanaticiſm*] ſo much as pretend to.

And

And as their Principle, ſo their Practice: At the firſt ſtarting of *Presbytery* in *Geneva*, *Anno* 1535. When the Biſhop of *Geneva* would not admit of the *Presbyterian* Innovations, *Viret* and *Farellus* with their Followers, preſently turned *Zealots*, drove the Biſhop out of Town, and ſet up *Calvin* in his ſtead, diſclaiming all Allegiance to their Duke and Biſhop. From *Geneva* the *Presbyterian* Diſcipline was ſent into *France*, where the Abettors of them [called *Albigenſes*] propagated it at firſt, by their Arch-Zealot the Earl of *Tholouſe*'s murdering *Trincannel* the Viſcount, and chief Governour of the City *Beziers*, and daſhing out the Biſhops teeth. In the Low Countries, *Preſbytery* was firſt ſet up at *Embden* in *Friezeland*, by renouncing all Allegiance to their Prince, and taking up Arms againſt him, and ſetting themſelves in form of a Commonwealth. In *Scotland*, the Earl of *Bothwell* and his Accomplices, roſe

Forces to Depoſe and Murder the King, under pretence of removing the Popiſh Lords, and promoting the *Presbyterian* Diſcipline. The *Gowries* Conſpiracy to kill King *James*, was ſo approved of by the *Presbyterian* Miniſters of *Edenburgh*, that they refuſed to give thanks for the Kings Deliverance, tho commanded by the Kings Proclamation ſo to do. And as the *Circumcillian-Zealots* (of whom hereafter) were taught theſe practices by their *Donatiſt* Biſhops and Miniſters, ſo were theſe *Presbyterian Zealots* by their Miniſters, as may be ſeen in the writings of *Knox*, *Buchanan*, *Willock*, the *Holy Commonwealth: Of all which the Murder of King *Charles* the firſt, the late Murder of the Archbiſhop of St. *Andrews*, and the late Conſpiracy of 83. againſt King *Charles* the ſecond, are all moſt barbarous and bloody Comments. In ſhort that the *Presbyterian* Sectaries, now called *Diſſenting Proteſtants*, are perfect Zealots, Enthuſiaſtick Zealots,

* *Theſ.* 358, 368, 147, 136, 151, &c.

lots, is evident from hence, That ever ſince the Reformation from Popery, there has not been in any Proteſtant Countrey, any Rebellion, Maſſacre, Tumult, Treaſon, or Murders conſiderable, but what Papiſts or Phanatick, or both, had a hand in, as a means of Propagating their Religion, on the ſame grounds and principles as all former Zealots did.

GNOSTICKS.

THeſe were the firſt and worſe Schiſmaticks, firſt and worſt Rebels in the Chriſtian Church. * The firſt Founder of them was *Simon Magus*, who not being able to attain his ends of the Apoſtles in getting power to confer miraculous gifts, reſolved in diſcontent and revenge, to make Schiſms in the Chriſtian Church: So that as the firſt Schiſmatick in the World was a Devil, ſo the firſt Schiſmatick in

* *Dr.* Cave *on the Life of St.* Paul.

the Christian World was a Witch. He began his Schismatizing first at *Samaria*, the first place that embraced the Christian Faith. Tho their Schisms and Errors were broached in the Apostles times, yet they had not the name of *Gnosticks* till after, when they assumed it to themselves on pretence of greatest Knowledg above other men, and particularly in mystical Interpretations. They pretended to be well acquainted with the Holy Scriptures, to know all the Mysteries of the *Old Testament*, which pretended knowledg is that (saies Dr. *Hammond*) which the Apostle charges *Timothy* to avoid, 1 *Tim.* 6. 20. calling it γνῶσις ψευδώνυμος, *i. e.* knowledg falsly so called, from whence they called Γνωστικοὶ, *Gnosticks*, *i. e.* knowing Persons, or the knowing Party: And by a strange Liberty, which they took in Interpreting the Scriptures, brought in (as the Apostle calls them) *damnable Doctrines*, such as resisting Magistrates, Liberty in

Dr. Hammon. *Annot.* Acts 8. 12, 14.

Annot. on 2 Pet. 1. 5.

in the exerciſe of Uncleanneſs; for which they were called *Borboritæ*, whereby they greatly ſtrengthened their Faction.

And as they pretended to greater Knowledg, ſo to greater Piety and Holineſs than others, (as * *Irenæus* ſaies) they called themſelves the Spiritual; this is the Character of the *Gnoſticks* (ſaies he) to live in all Carnality and Uncharitableneſs, and yet pretend themſelves to be the moſt perfect men. But the greateſt pretenſion was, that Chriſtian Liberty which the Goſpel inſtated them in, and on theſe accounts they ſeparated themſelves, oppoſed the Apoſtles and Governors of the Church, depoſed the Orthodox Chriſtians, as Carnal, and not having the Spirit; and looking on all others (beſide their own Party) as Ignorant, they pretended to know more than the Biſhops (ſaith || *Ignatius.*) Yea, than the Apoſtles themſelves, ſaies *Epiphanius.* Againſt theſe *Gnoſtick-Sectaries*, St. *Peter*, St. *Paul*, St. *James*, and

* Dr. Ham. *Annot.* 1 *Joh.* 1. 10. *Let. H.*

|| Dr. Ham. *Annot. Preface to* 2d *Ep. of* John.

and St. *John*, direct their Epistles chiefly; and St. *Jude* his Epistle wholly, where in less then six verses he gives more than sixteen distinctive marks whereby they may be known.

Mr. Jenkins *on the place.*

1. The first is their insolence against Government, ver. 8. *They despise Dominion, and speak evil of Dignities*, i.e. were sawcy with the Government; of Antimagistratical and Tumultuous Carriage to'ards Governours; for which cause the Apostles press no one Doctrine in all their Epistles more than Loyalty and Obedience, not only to the good and gentle, but to the froward and wicked; not to good Governors as good, but to Governors as Governors, and the Ordinance of God.

Mr. Jenkins *on the place.*

2. A second mark the Apostle gives of the *Gnostick-Sectaries*, is their discontent and murmuring against Governors, ver. 16. *They are Murmurers, Complainers*, never content with any Government. *The Greek word* Γογγυσαι, *imports a secret muttering and grumbling*; γογγύζω *from*

from γρύζω Grunnio, *to grunt like a Swine, importing a ſpeaking againſt another ſecretly with hatred and impatience.* Like ſome now-adays, who, if for committing a ſpoil in Gods Harveſt, Juſtice takes them by the Ears, with hideous outcrys they call all the compaſſionate Herd to condole their ſuffering, and that they call Perſecution, and the ſuffering-days of the Saints. Are any of them cut off by the hand of Juſtice for their Seditious Villanies; How doth their Party murmur againſt the Magiſtrate, that they ſuffer wrongfully? *&c.* As the Rebels *Korah* and his company did againſt *Moſes* and *Aaron*, Numb. 16.41. *Ye have killed the people of the Lord, the people of the Lord*, when God had declared from Heaven moſt miraculouſly, that they were Rebels, and that his Wrath was kindled againſt them on the account of their being ſo.

3. A third mark is Erratick Zeal, verſe 13. *Wandering Stars*, ſo called, as for inconſtancy and unſetledneſs, pretending

Dr. Manton on the place.

pretending to be Stars and great lights, that a reindeed but false lights, and wandering Stars that seduce and mislead into error; so wandering Stars for the irregularity of their motion; they separate themselves on the account of greatest purity, yet allow themselves in greatest Impieties; like those who have a Conscience so tender, as to boggle at a Ceremony, and yet so tough as to bear a Schism, and make light of the great Doctrine of the Gospel, that great essential of true Religion, Subjection for Conscience sake.

Dr. Manton. 4. Their tumultuous Turbulence, verse 13. *raging waves of the Sea*; so called for their boysterous Violence (saies Dr. *Manton*) in enraging mens minds against all Government and Rule in Church and State; putting all Places into Confusion and Combustion, by Schism and Sedition. Whenever the Winds of Power, Ecclesiastical or Civil, Word or Sword, blow against the Tide of their Factious Errors, they presently

Mr. Jenkins *on the place.*

preſently grow boiſterous, like raging Waves of the Sea.

5. A fifth mark the Apoſtle gives of the *Gnoſtick Sectary*, is their proud ſcorn and contempt of others, for which they are call'd *mockers*, *verſe* 18. They having incircled their heads with their own Phantaſtick rays, and having ſwoln their imaginations into a ſelf-conceit of their greater Spirituality, and more Knowledg than others, did hereupon ſeparate themſelves, and deſpiſe the true Church, and all ſober Members of it, as a People of low form, and unacquainted with the Heighths and Spiritualities of the Goſpel.

6. A ſixth Character St. *Jude* gives the *Gnoſtick-Sectary*, is their ſpecious pretences, and ſhew of Piety and Knowledg above others, notwithſtand their emptineſs of it: For which they are called *Clouds without water*, *verſe* 12. with the ſpecious Title of the ſpiritual and knowing People, the only true Church and People

People of God, they reconciled Rebellion, and all Licentiousness; were Religious without Religion, Godly without Goodness, Christians without Christianity, *Clouds without Water.* Clouds which tho shining with a counterfeit Light, which nothing exceeds but the Sun that lent it; yet when turned black, and grown numerous, discharge themselves of most dangerous and terrible Principles of Thunder and Lightning, Storms and Tempests on the places of Religion, the High-Towers of Government, and whatever is great and eminent.

7. Another Character St. *Jude* gives of these Separatists of his time, is their successlessness in projecting against Governors and Government, v. 11. *They perished in the gainsaying of Korah.*

8. Their Ignorant malice, ver. 10. *They speak evil of things they know not.*

9. Obstinate in their perswasion, v. 16. *Walking after their own lusts.*

10. Canting

10. Canting and Myſterioufneſs of Phraſes, *ver.* 16. Their mouth ſpeaks great ſwelling words. With as many more diſtinctive Characters which the Apoſtle *Jude* gives in that one Chapter, whereby to know the *Gnoſticks*, the Schiſmaticks of his time, who admired themſelves, and withdrew from the Communian of the beſt Chriſtians, under pretence of greater knowledg and holineſs than others.

NOVATIANS.

THis Sect commenced when *Decius* was Emperor, and *Cornelius* Biſhop of *Rome* in the year of Chriſt 220, which was 78 years before that of the *Donatiſts*. They had the Denomination from *Novatus* the firſt Author of the Sect, who was a Presbyter of St. *Cyprian* Biſhop of *Carthage*, and afterwards by *Cornelius*

Danæus's *comment on St.* Aug. *de* Hæreſ. *cap.* 38.

Cornelius Biſhop of *Rome*, was made a Presbyter of the Church. But (ſaies *Danæus* on St. *Auguſtine*) *Ad Epiſcopatum aſpirans, dolore repulſæ*, &c. Aſpiring at the Biſhoprick of *Rome*, *i. e.* endeavouring to thruſt *Cornelius* out (for holding Communion (as they falſly accuſed him) with *Trophimus* one of the *Thurificati*) and to make himſelf Biſhop in his ſtead, was ſadly diſappointed in the attempt; whereupon in grief and diſcontent at the diſappointment, he joyns himſelf with *Novatianus*, once his Scholar, and afterward his Fellow Presbyter, who having drawn many after them, *Seceſſionem ab Orthodoxis fecerant, & ſeorſum ſuas Eccleſias & Baſilicas habebant*: Refuſed Communion with the Orthodox, and met in their Baſilicæ, which St. *Auguſtine* frequently calls Conventicles. They made the Separation on the occaſion of the Orthodox Biſhops receiving lapſed Penitents into Communion; in oppoſition to which *Novatus* and his

his Adherents taught, that the Church of God was to consist of none but Saints; and therefore, if through infirmity, or the rage of Persecution, any lapsed into Idolatry, or the like gross Sin after Baptism, they would never receive them more into Communion with them, but gave them up as damned Persons, and such as were never capable of Repentance, notwithstanding the greatest and most infallible signs of true repentance that could be shewn. Upon this most strict and rigid, most censorious and uncharitable Opinion, they separated from the Orthodox Christians, because they received the Penitents into Communion, upon sufficient Evidence of their Repentance given. And this was soon improved into such a Schism, that lasted from the Reign of *Decius*, to the Reign of *Archadius*, which was a 148 years, and much longer. All that while disturbing the Peace of Church and State, to the great prejudice of Christianity,

in moſt places of the World, eſpecially *Italy*. Theſe Sectaries were alſo called *Cathari*, i. e. *Puritans*, a name not given them by others, but arrogated to themſelves (ſaith St. *Auguſtine*) *Se ipſos iſto nomine quaſi propter munditiem ſuperbiſſime, & odioſiſſimè nominant.* They were ſo called (ſays his Commentator) becauſe they ſeparated from the Orthodox, as more Pure and Holy, as the only true Church and People of God; accounting all the Church-Aſſemblies of the Orthodox Chriſtians polluted with the Communion of the lapſed Penitents; on which very account *Danæus* calls them *Fanaticks*. *Hæcuna ratio vel maxime Fanaticos iſtos impulit, ut ſe* Catharos *appellarent*. And on which very account the Orthodox Chriſtians were called *Catholicks*, in oppoſition to that uncharitable Opinion of the *Novatians*, *Donatiſts*, and other Sectaries of old (as the Papiſts do of late) in confining the only true Church and People of God

Lib. de Hæreſ.

Comment on Aug. de Hæreſ. c. 38.

God to their own party. Theſe *Novatians* or *Kathari* looked upon the poor Orthodox Penitents, as ſo many Reprobates, calling them in ſcorn *Thurificati*; but themſelves and their party *Purificati*; and as *Danæus*, *Sub ſpecioſo illo* Purificatorum, *& ſanctorum nomine & fuco, turpiſſima tum in Doctrina, tum in vita ſcelera tegebant.* That under the ſpecious name and diſguiſe of the *Purificati*, and the Saints, they did cloak the baſeſt Villanies, both in Life and Doctrine. By Doctrine meaning chiefly that of their barbarous rigor to'ards the lapſed Penitents. For they were at firſt for the moſt part ſound in the Faith. As St. *Auguſtine* ſaid of the *Donatiſts*, *De ſola communione infæliciter litigârunt.* They ſeparated on the account of not receiving lapſed Penitents into Church-Communion, on the account of their conceited purity above all others; which is that *Danæus* calls, *Perniciosiſſimum illud dogma quod in eccleſiæ exitium* *Ibid.*

Ibid. *cudit* Novatus: A moſt pernicious Principle framed by *Novatus*, on purpoſe to deſtroy the Church; which Principle prevailed very much (*floruit* ſaies *Danæus*) in *Arcadius*'s Reign, which was 148 years after it's firſt broaching, and was at laſt exploded by the Preaching and Diſputing of St. *Chryſoſtom* Biſhop of *Conſtantinople*, *Cyril* Biſhop of *Alexandria*, and *Innocent* the firſt Biſhop of *Rome*; but eſpecially St. *Cyprian* Biſhop of *Carthage*. As alſo by the ſevere Proceedings of the Orthodox Biſhops againſt them, particularly in the Council held at *Rome*, in which were 60 Biſhops beſides Presbyters; where they were by the common Vote of the Church excluded the Communion of the Church, not ſo much on the account of their different Sentiments about pardon of Sin, and Eccleſiaſtical Penance, as their inſolent and domineering Temper, their proud and ſurly Carriage, their rigorous and imperious Impoſing their way upon other

Dr. Cave *Life of St.* Cyprian.

other Churches, their bold denying the Governors of the Church that great power lodged in them, and particularly in remitting Crimes upon Repentance; which ſeems to have been the very Soul and Spirit of *Novatianiſm*. The Schiſm was alſo vehemently oppoſed by *Dionyſius Alexandrinus*, of which there is particular inſtance in his Pathetical Epiſtle to *Novatus*, which in regard of its brevity, it may not be grievous here to ſubjoin.

Dionyſius to *Novatus* our Brother, greeting.

For as much as you your ſelf confeſs, you were unwillingly drawn into this Schiſm, make it appear ſo by your willing and ready return into the Church; for better it were to ſuffer any thing, than that the Church of God ſhould be rent aſſunder: Nor is it leſs glorious to ſuffer Martyrdom on this account, than in the caſe of not ſacrificing to Idols; yea, in my

wind much more honourable: For in the one caſe, a man ſuffers only for his own Soul; but in this he undergoes Martyrdom for the whole Church of God; and if now thou ſhalt perſwade and reduce thy Brethren to Peace and Concord, thy merit will outweigh thy Crime: The one will not be charged to thy reproach, and the other will be mentioned to thy praiſe; and ſuppoſe thou ſhalt not be able to perſuade them; yet however ſave thy own Soul: I pray that thou mayeſt live peaceably, and farewell in the Lord. Dionyſ. *Ep. p.* 247.

MELETIANS.

THE *Meletian* Schiſm began about the year 286, when *Conſtantine* was Emperor, and *Sylveſter* Biſhop of *Rome*: The *Meletians* were for the moſt part the ſame with the *Novatians*; the whole difference

difference between them, lies in these three particulars.

1. The *Novatians* denied to the lapsed any possibility of Repentance; these allowed them a possibility of Repentance, but agreed with the *Novatians* in denying them Church-Communion, notwithstanding the most infallible marks of true Repentance that could be given.

Danæus *on St.* Aug. *de* Hæres. *cap.* 48.

2. They differed in time, as *Danæus*, *Hi plane similes sunt* Novatianis, *a quibus sunt profecti, sed tempore posteriores*: This Schism not commencing till 66 years after the *Novatian*.

3. They differ'd in their Founders, or first Authors; their Origine, or first rise. As the *Novatian* Schism was first made, and promoted by *Novatus*, so was the *Meletian* Schism by *Meletius* Bishop of *Lycus* in *Thebais* in *Ægypt*, a Person of greatest Authority and Power. And next to *Peter* Bishop of *Alexandria*, was Director General of all the

Affairs of the Church. The Schism arose in this manner: The severity of the *Diocletian* Persecution tempted many of all orders of men to renounce the Faith, and comply with the Gentile rites; who afterwards repenting of what they had done, applied themselves to the Martyrs and Confessors in prison for Absolution, that they may be restored to peace and Communion with the Church. This *Meletius* and others would by no means yield to. *Peter* acted with the Resentments and Compassion of a common Father, was for the more mild opinion, That a time of penance being assigned, they might be re-admitted into the Church. But not being able to prevail, he hung up his Mantle cross the prison, crying out, They that are on my side, let them come hither; they that are for *Meletius* let them go to him; whereupon some Bishops came over to him, the rest remained with *Meletius*, which widened the difference into

Epiph. *adv.* Hæres. Melet. 68. *p.* 306. *ap* *D.* Cave *Life of* Athan.

into ſuch a breach, that ever after they kept their ſeparate Aſſemblies, refuſing to communicate with the Orthodox Biſhops. But it was not long before *Meletus* himſelf ſtood in need of that Mercy which he had ſo uncharitably denied to others, being through the infirmity of his Faith betrayed to ſacrifice to Idols: For which, as alſo for his Schiſmatical proceedings, he was deprived of his Biſhoprick by *Peter*, in a common meeting of Biſhops. *Meletius* having got out of Priſon, ſtill bore up himſelf with the Reputation of a Biſhop, gathering Churches of his own Party, ordaining Presbyters and Deacons to his Schiſmatical Aſſemblies, and refuſing to communicate with the Orthodox Churches, on pretence of greater Zeal for the Glory of God, and ſtricter Diſcipline to'awds the Ἀγνοησάντες, as *Epiphanius* calls the lapſed: By which ſpecious pretences, this Schiſm which *Danæus* calls Poyſon, had infected moſt parts of the Chriſtian World, and

Socr. *l.* 1. *c.* 6.

Compen. c. 48.

and was a lasting Plague, and of very long continuance in the Christian Church. They stiled themselves *the Church of the Martyrs*: Tho *Meletius* himself died a Schismatick and Apostate, when *Peter* the Orthodox Bishop, that opposed him, received the Crown of Martyrdom, *Athan. Apol.* 11. As *Arrius* himself was at first a *Meletian*, so the *Meletians* were at last *Arrians*. As Schism generally useth to terminate in Heresie. They were at first sound in the Faith, *Primum cum Orthodoxis in Doctrina fidei plane consentiebant*, saith *Danæus*; and when they differed from the Orthodox in nothing but Church-Communion; even then did they join with the *Arrians* against the Orthodox Bishops, Petitioning the *Emperor* against them, and slandering them in most Diabolical manner.

Latissimè sparsum est, & a Monarchis pretextu severioris in Ecclesiæ disciplinæ, & Zeli in Deum majoris: Ephatum, adeò ut omnes pene Christiani nominis regiones labisecerit; Diutissime etiam duravit venenum hoc in Ægypto, &c. Arianis Hæreticis *sese* Meletiani *adjunxerunt, &c.* Dan. *on* S. Aug. *de* Hæres. *c.* 48.

ner. *Athanaſius* Biſhop of *Alexandria*, whom* *Nazianzen* after great commendation of his incomparable Learning, and ſtrict Piety, in conſtant Watchings and Faſtings, Prayers and Praiſes, calls *A Comforter to the Miſerable, a Staff to the Aged, a Tutor to the Youth, a Benefactor to the Poor, a Steward to the Rich, a Patron to the Widows, a Father to the Orphans, a Harbour to the Stranger, a Phyſician to the Sick, a man of ſuch Apoſtolick ſanctity, and Angelick Diſpoſition, that his Doctrine was accounted the Rule of Orthodoxy, and his Life the very Standard of the Epiſcopal Function: He was* (ſaies that *Encomiaſt*) *the moſt holy Eye and Light of the World, a Pillar of the Faith, and a ſecond* John *the Baptiſt*; yet did theſe *Meletian* Schiſmaticks (when they were otherwiſe ſound in the Faith) join with the *Arrian* Hereticks in loading this holy man with falſe accuſations, and hell-bred Slanders, calling him *Sathanius*; accuſing him

* Orat. 21. p. 378.

as

as *Arſenius Euplus*, *Pachomius*, and others of the *Meletian* Schiſm did, of Murder, and the like helliſh Crimes, as in the Council of *Tyre*, and other places; till at laſt by that black art of Slandering, they prevailed with the Emperor to baniſh him. Of the notoriouſneſs of their Slandering, there is among many others, which a late Writer gives from *Sozomen*, *Theodoret*, and *Ruffinus*, this inſtance. The *Meletian* Biſhops in the Synod of *Tyre*, accuſed *Athanaſius* of raviſhing a Woman, whom they had prevailed with to come into the Council, and to own and atteſt the Fact; who accordingly declared, that *Athanaſius* in her own Houſe, violently forced her into lewd Embraces. *Athanaſius* came into the Court, attended with *Timotheus* one of his Presbyters, who was by agreement with *Athanaſius*, to take his part upon him. The Judg calling upon *Athanaſius* to Anſwer to the matter of Fact, he ſtood ſilent. But *Timotheus* turning to the Woman,

Dan. *on* Aug. *de* Hæreſ. *c.* 48.

Dr. Cave *the Life of* Athan. *Sect.* 5. *n.* 3.

man, *Woman* (ſaies he) *was I ever in your houſe? did I ever, as you pretend, offer violence to you?* Yes, yes, ſaies the Woman, you are the man that forcibly preſſed upon me, and ſtained my Chaſtity and Honour. The cheat thus plainly diſcovering it ſelf, put the Contrivers of it to the bluſh; but no end to their falſe Accuſations. They proceed to accuſe him of Oppreſſion, Murder, and [*like the modern cry of popiſhly affected*] of compliance with the *Thurificati*, till at laſt he was deprived of his Biſhoprick, and Baniſhed. The like they did to *Euſtathius* Biſhop of *Antioch*, and others of the Catholicks that oppoſed them, and endeavoured the Unity of the Church. And tho the *Arrian* Hereticks joyned with the *Meletian* Schiſmaticks in theſe Diabolical practices againſt the Orthodox Chriſtians, yet were theſe principal in it. *Ut* Meletiani (ſaies *Danæus*) *pene Soli divinum illum*, Athanaſium *conarentur opprimere*, &c.

Ibid. *Sect.* 4. *n.* 6.

In

In the first General Council of *Nice*, in which were 318 *Bishops*, besides innumerable *Presbyters*, *Deacons*, and *Acoluthi*; an Assembly of men so venerable for their Age, their confessions, and constancy in the Faith, for the Gravity of their Manners, the Wisdom, Learning, and Reason of their Arguments and Discourses, and meeting out of all parts of the Christian World; was certainly the most August and Venerable Assembly that ever the World saw, either before or since. In this Council the *Arrian* Heresie being condemned, they proceeded to take into consideration the *Meletian* Schism; they deprived *Meletius* of all his Episcopal Jurisdiction and Power, lest he should excite the same Troubles and Factions which he had formerly raised in the Church of God. And tho the *Meletians* were at that time sound in the Faith, yet on no other account then the Separation did this venerable Council declare in their Letter

Ep. Synod Nice ap Socr. *L*1. *c*.9. *ap Dr.* Cave *the Life of* Athan.

Letter to the Church of *Alexandria*, *That in ſtrict Juſtice they deſerved no Pity.* The Council of *Sardica* did the like. Having depoſed *Gregory* a *Meletian* Biſhop, they decreed in that Council, *That all Ordination made by him, ſhould be null and void*; which is in effect to decree, that a Schiſmatick is *ipſo facto* diveſted of his Miniſterial Function, and no true Miniſter on the account of his Schiſm.

DONATISTS.

THE light of the Goſpel had ſcarce been well fix'd and diffuſed in the World, but the Devil ſtired up the Pagan Emperors of *Rome* to extinguiſh it, by perſecuting the Profeſſors of it, with the moſt grievous Torments and Tortures that the moſt twiſted Malice and Subtilty of Earth and Hell could

could deviſe; and that in ſuch meaſure, that in the *Diocleſian* Perſecution, which laſted for ten years, there were put to Death Seventeen thouſand in a Month. And of the *Decian* Perſecution, *Nicephorus* ſaies, *It was as eaſie to number the Sands of the Sea, as to reckon up all that ſuffer'd Martyrdom in that one Perſcution under* Decius. This bloody work continued with its little Intermiſſions for about 250 years (*viz.*) from the Reign of *Nero*, *Anno Dom.* 54. to the Reign of *Conſtantius Clorus*, *Anno Dom.* 304. Theſe Flames of Perſecution were ſcarcely extinguiſhed, and peace and quiet reſtored to the Church, but new Heats and Lights were raiſed by the pride and diſcontent of Schiſmaticks, which infeſted the Church of God, till *Mahometaniſm* and *Popery* divided the greateſt part of the World, and were more pernicious to Chriſtiany, than all the ten Perſecutions. Among theſe Schiſmaticks, the *Donatiſts* were chief;

chief; who were (as St. *Auguſtine* ſhews at large) ſound in the Faith; but as || he ſaies, *De ſola communione infæliciter litigarunt, & contra unitatem Chriſti rebelles inimicitias perverſitatè ſui erroris exercuerunt.* They quarrelled only about Church-Communion [*as the* Novatians *and* Meletians *in another part of the World did*] and through the Perverſneſs of their Error, exerciſed (ſaies he) Rebellious enmity againſt the Unity of the Church.

|| *Ep.* 50. *let.* O. P.

For the right underſtanding of the riſe and progreſs of this Schiſm, we muſt note, that *Diocleſian* in the heat and heighth of his Perſecution, had put forth an Edict that Chriſtians ſhould deliver up their Bibles, and the Writings of the Church, to be burnt; which Edict was proſecuted with ſo much rage and vigor, that many Chriſtians to avoid the Storm, deliver'd up their Bibles, to the great Scorn of their Enemies, for which they were called *Traditores.* The Perſecution being

over, ſome of the Orthodox refuſed to receive them into Communion, notwithſtanding the greateſt evidence that could be given of their true Repentance; the difference broke out into open Schiſm and Faction, and gave Birth to that unhappy Sect of the *Donatiſts* in the year 298, which was about twelve years after the *Meletian* Schiſm was made, when *Conſtantine* the Great was Emperor, and *Silveſter* Biſhop of *Rome*, in this wiſe:

Botrus and *Celeſius*, two Presbyters, being in Competition with *Cecilian*, for the Biſhoprick of *Carthage*; *Cecilian*, a man of note for Learning and Integrity, was by the general Suffrage of that whole Church choſen Biſhop. *Botrus* and *Celeſius* diſcontented hereat, with ſome others that had been proceeded againſt by *Cecilian*, refuſed to hold Communion with him, and particularly *Lucilla* a Spaniſh Lady, rich and factious, thinking her ſelf affronted by *Cecilian*'s ſharp reproof of

Opt. *p.* 14. Danæ *on* Aug. *de* Hæreſ. *c.* 69.

of her Superſtitious practice [*in kiſſing the Reliques of ſome Martyr, before her receiving the Sacrament*] in Diſcontent and Anger joyns her ſelf to *Botrus* and *Celecius*, and by the help of her money, calls in *Donatus à caſa nigra*, with ſome others to ſtrengthen the Party: [*much after the ſame manner as* Viret *and* Farellus *did* Calvin *at* Geneva.] This *Donatus* was preſently made the head of the Faction; who tho himſelf, and moſt of his Party had been *Traditors* [i. e. *ſuch as to evade the* Diocleſian *Perſecution, had delivered up their Bibles to be burnt*] yet accuſes *Cecilian* of being a *Traditor*, and on that account not fit to be Biſhop of *Carthage*; whereupon they ſet up *Majorinus* a Presbyter and Mock biſhop in the ſtead of [*or rather againſt*] the good Biſhop *Cecilian*; and thus the Schiſm began by erecting Altar againſt Altar, in ſetting up *Majorinus* a Pſeudo-Biſhop againſt *Cecilian*, the lawful and good Biſhop

Dan *on* Aug. *de* Hæreſ *c.* 69.

of *Carthage*: But this *Majorinus* died immediately upon the firſt broach of the Schiſm, and was ſucceeded by *Donatus à caſis nigris*, and he by *Donatus Magnus*, from whom they were called *Donatiſts*: priding themſelves much in this Denomination, *è parte Donati*: The Schiſm increaſed daily, and began *Ibid.* by the Conduct of *Donatus* to ſet up private meetings, which they called the only True and Holy Church of God, but which St. *Auguſtine* commonly calls Conventicles; and after a ſhort time began to build for their Meetings, *baſilicas non neceſſarias*, as *Optatus* calls them: And this pernicious Schiſm being thus founded in proud and ambitious Diſcontent, it was propagated much after the ſame manner, and by the ſame means as well as all other Schiſms uſually are, as

1. *Pretenſions to greater purity and ſtricter piety than others*: Thus they taught, The Church is to conſiſt of none but ſuch as be holy, and that

that ſuch were not to be found in the Church of *Carthage*, but in the *Donatiſts* ſeparate Congregations only; for which St. *Auguſtine* frequently reproves them, and particularly in that one Epiſtle to *Vincentius*, of boaſting of themſelves as the only Perſons in whom the Son of Man ſhould find Faith when he came; and in the ſame Epiſtle, compares them to the *Phariſees* on this very account, For juſtifying themſelves, and deſpiſing others, which he calls an eſtabliſhing of their own Righteouſneſs, *&c.* *Ep. 48 lett. &c. lett. p.*

That which was at firſt pretended by the *Donatiſts* as the ground of the Schiſm, was, that *Cecilian* the Orthodox Biſhop of *Carthage*, was a *Traditor*; that he and the other Catholick Biſhops had admitted lapſed Perſons into their Church-Communion, whereby all their Churches were defiled, and ought not to be communicated with, and therefore ſeparated from them, on

Hist. of the Donat.

the account of greater purity: In the Meeting which the Emperor *Honorius* appointed at the *Gargilian* Baths between the Catholicks and *Donatists* for the composing of matters between them, the *Donatists* refused so much as to sit in their Company: *Primitianus* the *Donatist* Bishop of *Carthage*, his Words were, *Indignum est ut filii Martyrum est progenies Traditorum in unum coeant*; *i. e.* It is not fit that the Sons of Martyrs [*as they called themselves*] and the Sons of *Traditors* [*as they called the Orthodox*] should sit together; and another of them, *Odi Ecclesiam malignantium & cum impiis non sedebo*: I hate the Church of the *Malignants* [*the very same Name that the Schismatick-Rebels of* 43 *called the Orthodox and Loyal English by*]: Such were their great pretensions to strict Purity and holy Ordinances, that they washed the very Walls and Pavements of their Religious places where any of the Orthodox Christians had been.

2. A

2. A ſecond Expedient that they uſed for the propagating of their Schiſm, was their proud and cenſorious ſlandering and traducing the Orthodox: This *Donatiſt* Schiſm was firſt of all founded in the diſcontent that *Donatus* had took at his not being preferred to the *Biſhoprick* of *Carthage* before *Cecilian*, whereupon he ſeparated and propagated the Schiſm very much by this very means, traducing *Cecilian* as a *Traditor*, as no Miniſter of Chriſt, nor the people that adhered to him true members of the Chriſtian Church; that they had no true Sacraments, nor ſaving Ordinances; that all were corrupted by Idolatry and Superſtition; and thus they generally called the Catholicks, Pagans and Idolaters. But more particularly the venerable St. *Auguſtine* having in publick Meetings ſoundly baffled *Petilian*, *Creſconius*, and others of their Ring-leaders, and many ways mauled their Schiſmatick Cauſe [*for which he has been always ſtiled*

Dan. *on* Aug. de Hæreſ. *cap.* 69.

Opt. *p.* 47.

Donatiſtarum mallæus] ; him they traduced as a contentions Diſputer, a wrangling Sophiſter, and a Perverter of Souls, rather to be avoided than diſputed with, and to be dealt with as a Wolf, or any beaſt of Prey ; and accordingly they employed their *Circumcellions* to murder him, but that the Providence of God did ſo miraculouſly preſerve him, once by miſleading him out of his way, and at other times in miraculous manner ; The Emperor they traduced as miſled by *Hoſius* the famous Biſhop of *Corduba*, by *Stilicho* the great Staes-man, and others whom they ſtiled Evil Counſellors ; of *Menſurius*, *Cecilians* Predeceſſor, they ſaid, he was *Tyranno crudelior, & carnifice ſevior* ; more raging than a Tyrant, and more cruel than a Hangman ; againſt the Magiſtracy it ſelf (ſays *Danæus*) they did [*multa emovere, & impie blatterare, tanquam eccleſiæ lupi & peſtes magiſtratus eſſent*] lye muttering and vomiting out wickedly, accounting

Hiſt. of the Dona. 135.

C. 69.

counting the Magiſtrates the very Wolfs and Plagues of the Church; and all this to promote the Schiſm, by keeping up prejudice in the minds of People, and to maintain in them an ill opinion of their lawful Miniſters and Magiſtrates, who otherwiſe might have reduced them to Unity and Communion with the Orthodox Chriſtians.

3. Obſtinacy in their Perſwaſion; they had been ſo oft condemned in full Councils, and yet perſiſted in their error, that made St. *Auguſtine* in indignation ſay, *Puto quod ſi ipſe diabolus autoritate judicis quem ultro elegerat toties vinceretur, non eſſet tam impudens ut in eâ perſiſteret:* I think that if the Devil himſelf had been ſo oft condemned [as theſe Dotiſts have been by Judges of their own chuſing] he would not have been ſo impudent as to perſiſt in ſuch a Cauſe. *Ep.*167. *let.*O.

4. A fourth Expedient which they uſed in propagating the Schiſm, was Phanaticiſm, or Enthuſiaſm; When

When *Donatus* had a mind to engage the *Circumcellians* in any barbarous Enterprize, his Cuſtom was, to pretend that an Angel had appear'd to him, and aſſured him of ſucceſs in anſwer to his Prayers, *Oravit Donatus & reſpondit ei Deus* (ſays *Optatus*); and of all the *Donatiſts*, ſaith *Danæus*, *Jactant Revelationes, & Entheuſiaſmos ut ſua dogmata plauſibilius confirment, & ſe ſanctos perfectoſque ſumoſtus glorientur*; to the end, they may make their Opinons in Religion the more plauſible, and may the more ſpecioufly boaſt of themſelves as the Saints and perfect ones, they pretended Inſpiration and Revelation from God; that their Cauſe was the Cauſe of God, and that whoſoever died for it, received the Crown of Martyrdom; and by this very means did they encourage themſelves and their Party in their contempt of Magiſtrates, and put the *Circumcellions* on Maſſacres and the like moſt barbarous Outrages.

p. 69.

5. Their

5. Their Seditious poſſeſſing the people with Jealouſies and Prejudices againſt the good Emperor *Conſtantine:* For inſtance, when he ſent *Paulus* and *Macarius* with his gifts and largeſſes about *Africa*, and with them his own Effigies, intending nothing hereby, but ſome Expreſſion of his good Affection to the people, and his endeavour of promoting that Peace and Unity in the Church, which he ſo extreamly deſired: Theſe *Donatiſts* hereupon, [*as Schiſmaticks always uſe to put the worſt conſtruction on their Princes beſt Actions*] brute it all over *Africa*, that the Emperor had ſent Images to be ſet upon the Altars, and that he was ſetting up Idolatry and Superſtition in the Churches. *Hiſt of* Don. *p.* 67.

6. That which conduced as much as any thing to the growth and continuance of this Schiſm, was the great Toleration and Liberty that they enjoyed, and the want of Laws inflicted rigorouſly upon them: Thus

Cap. 69. Thus *Danæus*, *Gregory* the great, complains (ſaies he) of the Biſhops and Magiſtrates of his time, that this grievous and peſtilent Error of the *Donatiſts* did ſo long prevail and infeſt the Church, through their fault and negligence; it being heavy Penalties laid upon them, that muſt reduce them; this (he ſaies) did effectually Suppreſs them formerly, when *Arcadius* and *Theodoſius* were Emperors.

To all this may be added innumerable inſtances of ſecret Fraud, and open Violence, as the ordinary means of promoting the Schiſm, ſuch as that of *Ingentius*'s forging Letters, containing the Teſtimony of *Alſius Cecilianus*, concerning *Fælix* Biſhop of *Aptung*'s being a *Traditor*, and other the like inſtances, which made the Emperor call this Sect, *Officinam Diaboli*, when they were convicted of Schiſm in the Council of *Arles*. So alſo their beating and killing any that oppoſed them; yea, or

Hiſt. of Don.

or that were not of their wicked Party and Perſwaſion, ſaies *Danæus*, *Obvius ſibi quoſque in plateis & agris homines à ſuis erroribus alienos cædunt & jugulant furiosè, maximè ij qui inter eos Circumcelliones appellantur.* In a word, notwithſtanding their greateſt Pretenſions to Purity and Holineſs above all others, they ſtuck at nothing (tho ever ſo barbarous and flagitious) to ſtrengthen their Party, and promote their Schiſmatical intereſt; which they did ſuccesfully, till the good Emperors *Conſtantine*, *Theodoſius*, *Arcadius*, *&c.* put a ſtop to, and ſuppreſſed them by the ſame infallible means and method that Queen *Elizabeth* did the Schiſmaticks of her time, (*viz.*) by ſtrict Laws made againſt them, and executed ſeverely on them. So ſaith the Hiſtorian, *Conſtantine the firſt Chriſtian Emperor, finding the Church diſturbed by Schiſms, made a Law againſt all Conventicles, by which Law the Memory of Schiſmaticks was*

Cap. 69.

Sozom. *Hiſt. Eccl.* l. 2. c. 30. *Hiſt. trip.* l. 3. c. 11.

was destroyed (speaking of the *Donatists* only:) And St. *Augustine* in his Epistle to *Vincentius*, *Mine own*
Ep. 48. Let. II. *City* (saies he) *which was wholly schismatical, of* Donatus's *party, is now converted to the Unity of the Church, by the fear of the* Imperial Laws, *and do so perfectly detest their former stubbornes, that you can scarce believe them ever to have been guilty.*
Let. X. *To some of these* (Donatists) *the terror of the* Imperial Laws *hath been so profitable, that they have thanked God for it; saying, God be thanked that hath quickened us by the Terror of the Laws, to seek what formerly we did not care to find; others say, We were frighten'd by false Rumors from coming into the Church, which we should never have known to be false, if we had not come to Church; and we should never have come to Church, if we had not been compelled.* Thus did the Execution of Penal Laws, [*when all other means failed*] effectually Suppress them.

But

But when *Julian* the Apoſtate, Emperor, deſigning thereby [*among other expedients*] to root out Chriſtianity, gave them Toleration, the Schiſm revived, and the Schiſmaticks grew numerous. And as the *Engliſh* Schiſmaticks in 48, when they got Liberty and full Power in their hands, were preſently divided into *Independents*, *Anabaptiſts*, *Quakers*, *Seekers*, *High-attainers*, *&c.* So theſe *Donatiſts* had no ſooner got Liberty by the Emperors Indulgence, but they were preſently divided, and ſubdivided (as in St. *Auguſtines* Epiſtles *paſſim*) into, Aug. *Ep.* 166.

1. *Luciferians*, ſo called from their Ringleader, *Lucifer Calaritanus*, Biſhop of *Sardinia*; theſe differed from the reſt of the *Donatiſts*, on the account of rebaptizing; the other *Donatiſts* opinioning that in the Catholick Churches there were no true Miniſtes, and conſequently no true Sacraments, Dan. *on* Aug. *de* Hæreſ. *c.* 69, 81.

Sacraments, [*The efficacy of the Sacrament* (ſay they) *depending upon the dignity and ſanctity of the Miniſter*] did rebaptize all that they received into Communion, and (which ſhews from whence the *Anabaptiſts* did ariſe) refuſed to Baptize Children; *Lucifer Calaritanus* differing from them in this, heads a party that ſeparated from other *Donatiſts*, called from their Ringleader *Luciferians.*

2. Another Sect or Faction among the *Donatiſts*, were the *Maximianiſts*, who ſeparated from the other *Donatiſts*, as well as from the Catholicks, on pretence of greater Purity; they were ſo called from *Maximianus* their Ringleader, who diſcontented at *Primitianas*'s being preferred before him to the *Pſeudo*-Biſhoprick of *Carthage*, refuſed to hold Communion with his Fellow-*Donatiſts*, as well as Catholicks, and drew many after him.

3. From theſe ſprang up ſoon after, the *Rogatians* and *Claudianiſts*,

nists, who were otherwiſe called *Monterſes Campitæ* and *Rupitani*, from thoſe Fields and Caves where they kept their Conventicles; they were much what the ſame with our *Engliſh Quakers*. *Optatus* ſpeaks of them thus, *Salutationis officium auferunt*, &c. *& ne ave dicunt cuique noſtrum.* They ſalute none of the Orthodox when they meet them, nor ſo much as bid them God ſpeed. Thus did Toleration and Liberty, make them divide and ſubdivide; every Schiſmatick being ready to ſet up for himſelf, as ſoon as the Schiſm is made; *Danæus* mentions two other Sects among the *Donatiſts*, the *Permenianiſts* and the *Cirtenſes*, beſides the *Circumcellians*; ſuch a ſuperfetation there is in Schiſm, wherever it is tolerated: And as all Schiſmaticks, when tolerated and indulged, do uſually commence Hereticks in the end; what St. *Auguſtine* ſaid of *Donatiſts* himſelf, his Commentator ſaid of his Followers: *Arianis conſentiunt*,

Dan. c. 69.

De Hæreſ. c. 69.

as the *Meletians* did before them, they at last turned *Arrians*. Another effect of their Toleration or Liberty, was the many barbarous outrages that they committed upon the Orthodox, as oft as Toleration empowered them; for instance, *Pretextatus* a *Donatist* Bishop, being dead, *Rogatus* a man of note for his great Learning and good Life, was chose in his stead; who, after the Election declared himself to be a Catholick, whereupon they persecuted him grievously, causing the *Circumcellians* to pull out his Tongue, and to cut off his Hand: They dragged *Restitutus* a Presbyter, through a Channel of Mud, and after twelve days cruel Torment killed him: They murdered *Maximianus* Bishop of *Vaga* in like manner for nothing, but demanding of them the Possession of a Church, which they had took of him, and which he recovered of them at Law: They put out the Eyes of others, and poured Lime and Vinegar

Aug. *de gestis cum. Emerit.*

Vinegar in the Holes: They terrified with Fire and Sword all the Churches of *Africa*, insomuch that the Catholicks were afraid to Travel for fear of their *Circumcellians*: They not only silenced the Catholicks, but proclaimed it by the common Cryer, that whoever did Communicate with *Maximianus*, should have his house burnt: They laid wait for *Possidius* Bishop of *Calame*, with a design to kill him; and because he escaped their Snares (as St. *Augustines* word is) they fired the house twice in which he took Sanctuary: The like outrages did these *Pseudo-Zealots* commit upon *Marcus* a Presbyter of *Caspalia*, on *Marcianus Urgensis*, and innumerable others. In a word, so long as they had Power, no good Catholick that lived among them, could be secure of his Possessions or Life its self; *Obvios quosque erroribus suis alienos* (saies *Danæus:*) all that were not of their Party and Opinion, they made no Conscience

Aug. *Concresc.* Possid. *in vit.* Aug. *in Hist. of the* Don.

Aug. *Ep.* 166. *lett.* E.

Ibid.

C. 62.

of Killing; and yet themſelve would cry out of Perſecution upon the leaſt touch of reſtraint. A further account of theſe *Donatiſts* may be ſeen in the 48, 50, 68, 166, 167, 168, 170, 171, 172. and others of St. *Auguſtines* Epiſtles, ſhewing the great agreement of the modern Schiſmaticks with thoſe of St *Auguſtines* time.

ÆRIANS

AND

PRESBYTERIANS.

PRESBYTERIANS were ſo called at firſt, for the great ſhare that they aſſigned to the Lay-Elders in the Government of the Church and State, as alſo for a Parity that they would have among Miniſters, or a Coæquality between Biſhops

Bishops and Presbyters: The *Greek* word πρεσβυτήριον is best rendred an Order of Elders, an Ecclesiastical Senate or Classis, and so the word *Presbyterian* signifies one that is for the Government of the Church by Lay-Elders: But custom (which commands the propriety of words) has made it appropriate to such Protestants as are for a Parity among Ministers, in opposition to Episcopal Government.

Some perhaps may frame the Denomination from *Ærius*, the first of that Opinion; thus ΠΡΕΣΒΥΤΗΡΙΟΣ *quasi* πρεσβὺς Ἄριος, old *Ærius*, or Presbyter *Ærius*, who was the first of any Sect that stood up for a Parity among Ministers in opposition to Episcopacy, which was on this occasion. *Ærius* being ordained Presbyter by *Eustathius* Bishop of *Sebastia*, was afterward by the Bishop made Master of an Hospital, as I understand those words of *Danæus* [*Ptochodocheio preficitur.*] The Bishop controuling him in the

Dan. *on* Aug. *de* Hæres. *c.* 53.

managery of the Hospital. He first quarrels the Bishop, and then separates from him, broaching this Error. *Presbyterum ab Episcopo τάξει καὶ ἀξιώματι, ordine & gradu non differre, sed qui Presbyter est, Episcopum dici, &c.* that a Bishop and a Presbyter differ not, either in Order or Degree, but that a Presbyter is a Bishop, *&c.* On which very account *Danæus* himself, tho a sworn Enemy to Episcopacy, confesses that *Epiphanius*, *Augustine*, and *Isidore* accounted him and his Followers, Hereticks, *Ærianos Hæreticorum albo ascripsere*, Epiph. Aug. & Isid. *in eo quod Presbyteri & Episcopi parem dignitatem constituerunt*; and *Epiphanius* [Adv. *Ærium*] calls the *Ærians*, the most brainsick Hereticks that ever were, for holding that Presbyters may ordain Presbyters, and that Bishops and Presbyters were all one.

Ibid.

About the Year 1561. the *Presbyterians*

byterians began to be called *Puritans*, on this account; Queen *Elizabeth* having publiſhed a Book of Orders, injoining ſtrict Conformity to the Orders and Diſcipline of the Church, in Oppoſition to Popery and Presbytery both: Such as proceeded in Oppoſition to the Queens Injunctions relating to Presbytery, or Nonconformity, were called *Puritans* (as the *Novatians* were *Catheri*) as men profeſſing the greater purity in the Worſhip of God, which they placed chiefly in a ſhew of great Deteſtation of the Ceremonies and Corruptions of the Church of *Rome*, above other men. But taking the word (*Presbyterian*) in its firſt and moſt proper Acceptation, for all ſuch Proteſtants as are for a Parity among Miniſters in Oppoſition to Epiſcopacy, and to ſuch Church-Ceremonies as the Epiſcopal Government requires, there is this following account given of them.

Their first rise was in *Geneva*, a City not above two miles compass, governed by a Duke, and a Bishop, chiefly a Bishop; who as Mr. *Calvin* confesses, had not only the Ecclesiastical, but Civil Jurisdiction over it, till *Viretus* and *Farellus*, exceeding studious of a Reformation in Religion, laboureth with the Bishop for such Alteration as had been made in the Church of *Berne*: But not able to prevail with the Bishop, they practiced on the inferior sort of People, and that so effectually, that in a tumultuous manner they drove the Bishop and Clergy out of Town; and not only alter'd every thing that displeased them in the Church, but changed the Civil Government, disclaiming all Allegiance to their Bishop or Duke either; for which rebellious Atchievement, *Calvin* calls *Farellus*, the Father of the publick Liberty.

Heyl. *Hist. of Presb.* l. 1. n. 2. n. 4.

Ibid. n. 4.

The

The Government of the City being thus put into the hands of the Common People by the endeavours of *Farellus*, Mr. *Calvin* was choſe one of the Preachers of *Geneva*, and ſoon after Divinity-Reader; which done, he preſently negotiates with them to abjure all Obedience to their Biſhop for the time to come, and to admit of ſuch a form of Diſcipline, as he and his Colleagues had deviſed for them; And having prevailed herein, the ſaid Diſcipline (*viz.*) the *Presbyterian* Diſcipline, was generally ſworn and ſubſcribed to, on *July* 20. 1537, the very ſame Year (as I remember) that the Order of *Jeſuits* was founded; and this was the firſt Extract of Presbytery, as my Author ſays, begot in Rebellion, born in Sedition, and nurſed up in Faction: No ſooner was it ſetled in *Geneva*, but *Calvins* next endeavours were to promote it in other places, which he did effectually [notwithſtanding the Jars and Diſcords

N. 5.

Beza *on the Life of* Calvin.

Hiſt. of Preſ. lib. 1. *n.* 6.

cords that it occasioned] by these and the like means.

N. 11. 1. By the great Reputation that *Calvin* had attained to, for his diligence in Preaching and Writing, whereby he became the Oracle of the Times.

2. His imposing it on the People, on pain of Gods high displeasure; and *Beza* after him, making it as unlawful to recede from the Presbyterian Discipline, as from the most Material Points in the Christian Faith.

3. The Self-ends and Ambition of some Ministers, affecting the Parochial Episcopacy, or Supreme Ministerial Power in their own Parishes.

4. The Covetousness of some Great Persons, who thought thereby to raise to themselves great fortunes by the Spoils of the Bishopricks; and for the attainment of these Ends, they stuck at nothing, whether the deposing of Kings, or subverting the Fundamental Constitutions,

ſtitutions of all Civil States whereever they came; and it's obſervable, that that very thing which the Engliſh Diſſenters at this day inſiſt on, as the *Articulus Stantis vel cadentis Presbyter*, the very *baſis* on which their Nonconformity doth ſtand, [*as Popery doth on the infallibility*] was the main rule which *Calvin* went by in all his Reformation work [*viz.*] *That there ought to be nothing (and conſequently no ceremony) in the Worſhip of God, which is not warranted and required in Gods Word, or which hath not particular and expreſs command in Scripture for its uſe*: An Error which Mr. *Baxter* himſelf hath ſoundly confuted by many ſubſtantial Arguments in his *Defence of the Principles of Love*, Part 1. p. 97, 98, 99, 100, *&c.* Lib. 6. n. 3.

Calvin having compleated the ſettlement of his new Diſcipline in *Geneva* about the Year 1541. thought himſelf of ſuch grand aſſurance, that no Church could be reformed

formed without his interposal; He offers his Assistance to Arch-Bishop *Cranmer*, as soon as he heard of the Reformation intended here in *England*; but the Arch-Bishop knowing the Man, refused the offer; whereupon he took Order with *Martin Bucer* at his first coming into *England* to give him some account of the English Liturgy; which was no sooner done, but he presently makes those Exceptions, which afterward became the main ground of those many Troubles, those horrible Disorders and Confusions with which his Faction had involved the Church of *England* from that Time to this.

Prevailing nothing with that Holy Martyr, he tampers with the Lord Protector, with the King himself, and the Lords of his Council; had his Agents in the City and Country, the Universities and Convocations; all of them Practising in their Several Provinces to decry the use of Kneeling, the Cross at Baptism, *&c.* and to bring the

N. 15,16.

People

People to a diſlike of the Common-Prayer-Book; which at its firſt compoſure was looked on by the People generally as a Heavenly Treaſure (ſays Mr. *Fox* in his Acts and Monum. Preface) ſent down by God in great Mercy to the Engliſh Nation; all moderate Men beyond Sea applauding the Happineſs of the *Englanders* in having ſuch an Excellent form of Gods Publick Worſhip: And an Act of Parliament declared it compoſed by the ſpecial Aid and Aſſiſtance of the Holy-Ghoſt: But all Mr. *Calvin* could do, would avail nothing, nor could his Presbyterian Diſcipline get any footing in *England*, till *Lib. 6. n. 3.*

1. Popery introduced it by *Queen Mary's* baniſhing moſt of the moſt Eminent of the *Engliſh* Proteſtant Divines into *Embden*, *Baſil*, *Strasburgh*, *Geneva*, *Frankford*, and where the Presbyterian Diſcipline and Government was; from whence they returned into *England* tainted *The firſt riſe of Preſ. out of Popery.*

tainted when the Perſecution was over, and had preferment given them in the Churches, whereby they got opportunity of preparing the minds of People for ſuch innovations, as they hoped (when Time ſerved) to bring into the Church; But the Fabrick of the State was joined together with ſuch ligaments of Power and Wiſdom, that they were able to act but little, and to effect leſs.

Lib.6. n.14.

About this Time died *Calvin*, having ſat 28 Years in the Moderators Chair at *Geneva*, and was ſucceeded in the ſame Year, 1564. by *Beza*, who [tho at laſt he recanted very far] at firſt endeavoured the ſettlement of the Presbytery in *England* with more Zeal and forwardneſs than *Calvin* had done. He preſently brought it to an open Schiſm, and a reſort to Conventicles, which himſelf takes notice of in a Letter to Biſhop *Grindal*, *Rem tandem in pertinax ſchiſma evaſiſſe —— Nonnulli tam ſeorſim ſuos cætus habent.*

bent, &c. Bez. Ep. 23.

Having by this means got ſome footing in *England*, [*as alſo by the connivence of ſome Biſhops, and by the Queens indulgence to'ards them, particularly in tolerating the French church in* London, *where the* Geneva *diſcipline was exerciſed*] they became ſo inſolent, as to publiſh thoſe peſtilent Pamphlets called the *Admonitions*, wherein they proceeded ſo far, as to tell the Parliament, that it ſhould be more tolerable for *Sodom* and *Gomorrah*, than for them; and that if they would not countenance the *Geneva* Diſcipline, themſelves would be their own carvers. Whereupon the Queen iſſued forth her Proclamation for the further ſuppreſſing of them; ſo that by means of the Rigor of the Laws, the Government being too ſtrong for them, their next Expedient was, *Lib.7.n.23, 24.*

2. To diſſemble Conformity, thinking thereby to breed up their Presbytery under the Wing of Epiſcopacy, *Lib.7.n.33,34, 35.*

copacy, till it ſhould be ſtrong enough to ſubſiſt of it ſelf.

*Lib.*8.*n.*24,26 Next they proceed to libel the Government with ſuch ridiculing Pamphlets, as *Mar-prelate*, *Ha' y' any work for the cooper*; *the Epiſtle to the Confocation houſe*, &c. in which they far exceeded the railings of the *Donatiſts* againſt the Catholicks; calling the Arch-Biſhop, *Pope of Lambeth, and Belzeebub* of *Canterbury*; the reſt of the Biſhops, *petty Popes, and cogging Knaves*, &c. and the reſt of the Clergy, worſe.

To ſtop the Mouths of theſe *Rabſhakehs*, there were ſeveral grave Refutals given, but all in vain, till *Tom. Naſh* the Obſervator of thoſe Times, a man of *Sarcaſtick* Wit, by ſome Pamphlets written in the ſame looſe way [ſuch as the *Paſquil, the Counterſcuffle*, *Pap with the Hatchet*, &c.] ſtopped their Mouths for ever medling more in that way.

About the Year 1592. they were buſie in petitioning the Queen.

Their

Their Petitions were such as gave the Queen a full assurance of what restless Spirits they were, and that no quiet was to be expected, till they were utterly suppressed: In order thereto a Parliament was called; at their first Sitting, the Queen signified it to both Houses, that they should keep themselves to the redress of popular Grievances, but that they should leave all matters of State to Her and Her Council, and all Ecclesiastical matters to Her and Her Bishops: But contrary to her Command, Mr. *Peter Wentworth*, a Member of the House of Commons, and a great Zealot for the *Presbyterian* Discipline, with Mr. *Bromley*, and others of the House of Commons, deliver'd a Petition to the Lord Keeper *Puckering*, desiring that the Lords would joyn with them of the lower House, in becoming Suppliants to the Queen, for *entailing the Succession of the Crown*, according to a Bill which they had prepared: At this the *Lib.* 9. N. 22.

Queen was ſo diſpleaſed, that Mr. *Wentworth* was ſent to the Tower; Mr. *Bromley* and ſome others of the Commons, committed to the *Fleet.*

N. 25. In this Parliament it was enacted, that, *If any Perſon ſhould come to, or be at any unlawful Aſſemblies, Conventicles, or Meetings, under pretence of Religious exerciſe, contrary to the Laws and Statutes made in that behalf,* &c. *that every Perſon ſo offending ſhould be committed to Priſon, without Bail or Mainpriſe, or depart the Realm at ſuch time and place as was aſſigned, with this* Proviſo, N. 27. *that if he departed not at the time appointed, or come back without leave firſt granted, he ſhould ſuffer Death, as in the caſe of* Felony. And when all other means failed, theſe ſharp Laws made againſt them, and ſome ſevere Executions done upon them, humbled the Ringleaders of them, ruined the whole *Machina* of their devices, and effectually

ctually promoted the Peace and Tranquillity of Church and State, and the happy Preſervation of Her Majeſties Perſon, to a proſperous and peaceable Reign.

And 'tis believed, that at King *James*'s firſt coming to the Crown of *England*, about the year 1603, the *Presbyterians* in both Kingdoms, *England* and *Scotland*, were brought ſo low, that they might have been ſuppreſſed for ever without any great danger, had that King held the Reins with a ſteady hand, and not remitted ſo much [*as he did*] in the cares and ſeverities of Government; particularly, in admitting the *Presbyterian*-petitioning, and eſpecially, in that called the Millenary-petition, becauſe ſaid to be Subſcribed by a thouſand hands, when indeed it wanted ſome hundreds of it: This Petition was for Reformation of ſundry Ceremonies and Abuſes, (*viz.*) Croſs in Baptiſm, Church-Muſick, *Lib.* III. *N.* I.

&c. which occaſioned the conference at *Hampton Court*, where the King himſelf was preſent as Moderator, between the Epiſcopal and *Presbyterian* Divines; the reſult of the conference was this ſharp reprimand. *If this be all they have to ſay* (ſaies the King) *I'le make them conform, or I'le hurry them out of the Kingdom*; or ſomewhat worſe, at the concluſion of the conference. The *Presbyterian* Divines, when they ſaw that they could not obtain their deſires in ſuch Conceſſions and Alterations, as they diſputed for; they were (notwithſtanding) not tranſported with heat and paſſion, or any ſuch bigottery, as the modern Diſſenters are, on ſuch occaſion; but ingenuouſly promiſed the Biſhops, their Antagoniſts, *That they would nevertheleſs reverence them as ſpiritual Fathers, and joyn with them againſt the common Enemy.*

N. 6.

Conf. at Hamp. Court, *p.* 85.

Upon

Upon this Conference, the Kings Proclamation was iſſued forth, commanding ſtrict Conformity, and admoniſhing all his Subjects of what ſort ſoever, Never after to expect any Alteration in the publick form of Gods Worſhip; and things being accordingly put in Execution, and the Government holding a hard hand upon them, inconformity ſoon grew out of faſhion again, N. 8. N. 10.

Till the *Gunpowder-Treaſon*, from whence they took occaſion to poſſeſs the People with fears and jealouſies of new dangers from the *Papiſts*; and by a ſhew of greateſt Zeal for the Proteſtant Religion, they got a Party in the Houſe of Commons, who by the ſpecious pretences of ſtanding for the Subjects Property, and the Preſervation of the Proteſtant Religion, weakened the Prerogative Royal, and advanced their own; and by degrees, got ſo ſtrong in Parliamen- N. 12. *Presbytery out of Popery, the ſecond time.*

ment, that at the beginning of the Reign of King *Charles* the first, they were able to proceed from Council to Execution; beginning their Embroilments first in *Scotland*, by sending thither the *English* Liturgy, and Book of Canons; whereupon the *Scots* took up Arms, declaring not to lay them down, till the *Presbyterian* Religion was setled in both Nations; they being incouraged so to do, by some of the *English* Parliament; which the King understanding, went to the House of Commons, to demand five of their Members, whom he accused of seditious Intercourse had with the *Scots* in that Insurrection. And here began the first Eruption.

Sir R. Bak. *Anno* 1638.

Ibid. 1640.

The King wanting Money to manage the War with *Spain*, was forced to have almost continual Parliaments, of which many Members being Scotized, fell presently on Voting the Ship-money unlawful, the Convocation of the Clergy Illegal, and

and their Canons void; paſſed a Bill for taking away the Biſhops Votes in Parliament; [*Which when the King conſented to*, he ſaies, *he never enjoyed comfortable day after*] they paſſed a Bill for a Triennial Parliament, *&c.* All which they forced from the King, by terror of the *Scottiſh* Army, which they kept in pay nine Months on purpoſe: And tho the Lords and others at *York*, in their Declaration, proteſted before God, and teſtified to all the World (as they had often done before) that they were fully perſwaded that the King had no intention to make War upon the Parliament, but that all his endeavours tended to a firm Settlement of the Proteſtant Religion, the juſt Priviledges of Parliament, the Liberty of the Subject, *&c.* yet they proceeded [*chiefly on pretence of the fear of Popery*] to wreſt the *Militia* out of his hand, as alſo the *Tower* of *London*, the *Navy Royal*, and all his Revenues; uſing all

Bak. *Chron.* 1641. Eik. Bas.

Bak. *Chron.* 1642.

Terror imaginable, to affright his Subjects from Supplying or Aſſiſting him: In ſhort, a rebellious and moſt unnatural War being commenced, which ſhed the Blood of ſo many thouſands, they reduced the King to conſent to theſe, and the like Propoſals; *That the* Preſbyterian *Diſcipline ſhould be ſet up for three years* [in the interim of which they would endeavour the Settlement of Peace in Church and State:] *That the* Militia *ſhould be lodged into their hands for twenty years: That the whole Government of* Ireland, *both Military and Civil, ſhould be put into their hands: That they ſhould confer all Officers, and all chief Magiſtrates of the Kingdom of* England *for twenty years.*

Baker *Chron. Anno* 1648.

And having thus got the whole Soveraignty to themſelves, they were willing on theſe moſt unnatural Conceſſions, to comply with the King, and voted a full agree-

ment

ment with him: But alas, too late; they having by this time cut off his hands and feet, empowered the Independent Army to cut off his Head: And now when the *Presbyterian* Diſcipline was to be compleatly ſetled, the Army [*which themſelves had raiſed*] declare for the *Independent* Way, and ſerve them, as they had ſerved the King, turn them out of Doors, and reſolve upon nothing leſs then the Death of the King; which was at firſt attempted by private Conſpiracy, with Poyſon and Piſtol, by Captain *Rolph*, with the privity of Collonel *Hammond*, and ſome other chief Officers of the Army: But afterwards effected with ſuch Hell-bred Solemnity, and in ſuch barbarous manner, as [*to the everlaſting reproach of the Proteſtant Religion*] *Turks* and *Tartars* have ſtartled at: Thus did they wade through the Blood of men, the beſt of men, to deſtroy the Peace of the Church, and to ſet up that *Presbyterian* Diſcipline,

Baker's *Chron. Anno* 1648.

cipline, which was no ſooner up but down, as that which will no more comport with the Conſtitution of the *Engliſh* Government, than *Popery* or the *Muſſleman* Faith. And as this barbarous Regicidy, ſo that which introduced it with ſo much Murder, Perjury and Rapine, I mean the Civil War, which coſt ſo many millions of Treaſury, and ſo many thouſands of Mens lives, was undeniably the effect of the *Presbyterian* Schiſm; as is ſufficiently acknowledged by the mouth of a modern Diſſenter, which is Mr. *Baxter*, a dying man, and therefore to be believed; ſpeaking to a Nonconformiſt (*whom he doth ſo orthodoxly and honeſtly write againſt.*] *If you know not* (ſaies he) *I do, that the principles of Separation were the great cauſe of the Subverſions and Confuſions which brought us to what we have felt* —— *in* England, Scotland, *and* Ireland, *for theſe forty years; and if I may not have leave to ſay with* Bradford, *Repent O* England;

Cathol. Communion doubly Defended, p. 31.

land; *you ſhould give me leave to repent my ſelf, that ever I preached one Sermon with any Biaſs of overmuch deſire to pleaſe Perſons of the accuſing ſeparating humour.* Thus Mr. *Baxter* in that late, and laſt of all his Books. But to proceed.

In concluſion of this War and Regicidy, the men in Buff fell to Reformation-work in Churches, which I cannot but take notice of in this place, it being ſo exactly agreeable to the pattern of *Julian* the Apoſtate's reforming Chriſtianity: In *Wincheſter* Church, Collonel *Waller* with ſome of his Regiment, threw down the Communion Table, broke down the Rails, and burnt them in an Ale-houſe, ſtrewed the pavement of the Quire, with the Leaves which they tore out of the Common-prayer Book; and whereas the remains of ſeveral *Saxon* Kings and Biſhops, had been [*by the care of Biſhop* Fox] gathered into

Hiſt. of Presb. lib. 13. n. 23.

into leaden Chests, they scattered the Dust of their Bodies before the Wind, and threw their Bones about the Church: The very same that *Julian* the Apostate did to the remains of *John* the Baptist [*buried at* Samaria] *He caused his Bones to be digged up, and being mixed with the Bones of Beasts, he burnt them to Ashes, and scattered the Ashes before the Wind.*

N. 24, 25. In the Cathedral Church of *Chichester*, after they had picked out the Eyes of the portraitur'd King *Edward* the sixth, saying in scorn, *That all the mischief came from him, in establishing the Common-Prayer at first*; they fell to pillaging and plundering, like the *Goths* at the Sack of *Rome*; and when it was beg'd that they would leave but one Chalice for the use of the Sacrament, it was answered, *A wooden Dish may serve turn*: The same words almost, as of *Fælix* [*Colleague to* Julian, *that renounced Christianity in complement*

complement to Julian] who taking up the Communion-plate, which the Religious *Conſtantine* had in piety beſtowed upon the Church, *See here* (ſaies he in ſcorn) *what brave Cups and Veſſels the Son of* Mary *is ſerved in.*

The Church of *Exeter* they turned into a Jakes, leaving their filth on and about the Communion Table; whereas the Apoſtate *Julian* did but piſs againſt the Communion Table, in a Church at *Antioch*, and the Presbyter *Euzoius* reproved him (tho an Emperor) ſharply to his face. And in all this they wrote, as after the Copy of the Apoſtate *Julian*, ſo with the practice of the *Donatiſt*-Diſſenters. As *Optatus* relates, that in *Thipaſa*, a City of *Mauritania*, the barbarous *Donatiſts* aſſaulted an Aſſembly of the Orthodox Chriſtians, while they were at their Devotions, and driving them out of the Church, ſlew a great many of them; Opt. 55. *apud Hiſt. of* Don.

them; the Bread of the consecrated Eucharist, they threw to the Dogs, who having eaten it, by the just Judgment of God, presently grew mad, fell upon their Masters that gave it them, and tore them to pieces.

But in the reforming the Church of *Canterbury*, they exceeded *Julian* or the *Donatists* either; for finding there some Figures of Christ in the *Arras-hangings* in the Quire, they did in the most literal Sence, crucifie Christ *in Effigie*; some swearing that they would stab him, others that they would rip up his Bowels, which accordingly they did, so far as the Figures of Christ in the Hangings were capable of it.

N. 25.

The principal Instrument in framing this Reformation, and Hammering out all that mischief of the War and Regicidy, was a Tool called the *Solemn League and*

and Covenant; as appears by the dying words of one of the chief contrivers of it, Sir *Henry Vane*, at his Execution on *Tower-Hill*: *Speech* p. 3. *That what the House of Commons did singly by themselves (which was their Levying of War, Murdering the King, proscribing his Son, Voting down Monarchy) with much more which, he saies, lay yet in the breast of the House, was but a more refined pursuit of the Covenant:* Thus Sir *Henry Vane*, who being sent hence Commissioner into *Scotland*, was one of the first Contrivers of it; and therefore most likely to know the use and design of it; and being then ready to die, was most likely to speak truth.

But thus much is demonstrably true, that the *Covenant* put them on altering the Government, and that Alteration on the aforesaid Reformation; as also upon Warring against the King, and that War

War upon conquering, and that Conqueſt upon Impriſoning, and that Impriſoning upon Impowering a rude Conquering Army to Murder him: So that their laying all on a rude conquering Army (as Mr. *Baxter* doth) is no other Plea for the *Presbyterians* not killing the King, *&c.* than *Pilates* was, for his Innocency in putting Chriſt to Death, becauſe he left the Execution of it to the Soldiers: But to ſhew what an Engine this Covenant was againſt the Church; what a Solemn piece of Perjury, and what a ſnare of Souls, what a myſtery of Iniquity, and what a bane of Monarchy, 'tis fit all Poſterity ſhould be inſtructed in theſe three Articles of it:

Plea for Peace.

1. *That without reſpect of Perſons, they would endeavour to extirpate Popery and Prelacy*, i. e. *Church-Government by Arch-Biſhops, Biſhops, Deans*, &c. and all this not only contrary

contrary to the Kings Proclamation, ſtrictly forbidding it; but contrary to an Oath previouſly taken by a great part of the *Covenanters.*

2. *That they would endeavour the diſcovery of all ſuch as had been, or ſhould be Incendiaries, Malignants, evil Inſtruments,* &c. whereby they bound themſelves and others (as the event ſhew'd) to bear falſe againſt, to Condemn and Murder the Kings beſt Friends, as thoſe that ſtood moſt in their way, as the Earl of *Strafford,* Arch-Biſhop *Laud,* &c.

3. *That they would preſerve the Kings Perſon in the preſervation of the true* [i. e. Presbyterian Religion] *and the Liberties of this Kingdom:* Which was in effect a covenanting to Rebel againſt the King, if not to Murder him, in regard that the Covenanters had already declared from Pulpit and Preſs, that the

Religion and Worſhip eſtabliſhed in the Church of *England*, and maintained by the King, was Popiſh and Idolatrous; and that the *Presbyterian* was the only true Religion; and that the King had actually invaded the Liberties of the Subjects, *&c.* and on this account, this Article took in its limitations, did in effect empower them to abſolve themſelves from their Allegiance, and to take up Arms againſt the King: So that if we conſider this Covenant in theſe four circumſtances, the Subject-matter of it, the Deſign and Occaſion of it, the Perſons engaged in it, and the manner of Imploying it; it will appear to be, not only as Mr. *Baxter* calls it, *A dividing Engine, an impoſing on the Providence of God*, &c. but as another Nonconformiſt called it, *A very neſt of Villany*; and as another of them, *Mr.* Phil. Nye, *Such a Covenant as was never heard, nor read of, nor ever the World ſaw*; and as yet this was made the Teſt of all ſuch

Farewel Serm. p. 37.

Nar. of the Covenant.

ſuch as were to be truſted or accepted: And of the ſame ſtamp with theſe old Covenantiers are there great numbers at this day, *The certain men among us crept in unawares*, of whom Dr. *Hickes* gives this emphatical Mark, *That are for the King againſt his evil Councellors, and for the Proteſtant Religion againſt the Church*: Of their barbarous Cruelties to'ards the Orthodox Clergy, and others (wherein they exceeded the Cruelties of the *Donatiſts* to'ards the Orthodox Clergy of thoſe times) ſee *Ærius Rediv.* lib. 13. *Mercurius Ruſticus*, &c.

Serm. at Worceſt. May 29. *Preface.*

No ſooner had they battered down Epiſcopacy by their *Weſtminſter* Ordinances, and ſet up Presbytery in its ſtead; but that beloved Diſcipline and Government [*whoſe ſettlement in* England *coſt ſo many millions of Treaſure, and ſo many thouſands of Lives*] in the turn of a hand was made *ſub* to Independency, and that ſoon dwindled into more Sects, than ever old *Donatiſm* was;

such as *Anabaptists*, *Quakers*, *Seekers*, *High-Attainers*, &c. Some of which would in all probability have become the prevailing Religion of the Nation, had not the seasonable Restoration of King *Charles* the 2d prevented it: By all which we are taught to look on it, as what God hath written to us in Characters of Blood, *That no other than the Episcopal Government will comport with the Constitution of the* English *Nation.*

And to shew yet further, the agreement of these men with the *Donatists*, and other Sectaries of old; I shall conclude this Head with that Character which King *James* gave of them, *That tho they refused to be called* Anabaptists; *yet they partook too much of their humour; not only agreeing with them in that general Rule, the contempt of the Civil Magistrate, and in leaning to their Dreams, Imaginations, and (pretended) Revelations; but particularly*

Βασιλ. Δῶρον.

ticularly in accounting all men prophane, that agree not to their Fancies, in making as much commotion for every particular queſtion of Church-polity, as if an Article of the Trinity were called in queſtion; in making the Scripture to be ruled by their Conſcience, and not their Conſcience by the Scripture; in accounting every one as a Heathen *and* Publican, *and not worthy to enjoy the benefit of breathing, much leſs to partake with them in the Sacraments, that denies the leaſt jot of their ground: And in ſuffering the King, People, Law., and all to be trodden under foot, rather than the leaſt of their Grounds be impugned: He ſtiles them the very Peſts of the Commonwealth, whom no deſerts can oblige, breathing out nothing but Calumnies and Sedition; Aſpiring without Meaſure, Railing without Reaſon, and making their own Imaginations the ſquare of their Conſciences.* Thus doth King *James* Characterize the *Presbyterians* of his time, exactly agreeing in every

clauſe of the Character, with the *Donatiſts*, and the reſt of the Ancient Schiſmaticks. To all which he ſubjoins in the form of a Proteſtation, *That one ſhall never find in any High-landers, or bordering Thieves, greater Ingratitude, more Lies and Perjuries, than among theſe Phanatick Spirits*, (as he calls them:) And becauſe the *Novatians*, the *Donatiſts*, and other Schiſmaticks of old, as well as of late, have had the Denomination (of Phanaticks) given them; and becauſe 'tis a notion, that I have obſerved to be groſly miſunderſtood, even by many great pretenders to knowledg, eſpecially of the Diſſenters, I ſhall ſubjoin this brief account of it.

PHANATICISM.

THE word is used to signifie (false) pretensions to Divine motion, or Inspiration from God; and is appropriate to those, who in matters of Religion, intitle God to Enthusiastick Fancies, ascribe their whimsical perswasions, unaccountable Humours, and Phantastick Motions, to the Suggestion and Impulse of the blessed Spirit of God; that to defend an (otherwise indefensensible Cause, pretend to the *aliquid ἄνωθεν*, some impulse or motion from God: Thus *Donatus*, when he had a mind to engage the *Circumcellians* in any barbarous design, his custom was to pretend that an Angel had appeared to him, and assured him

Ἐνθουσιάω & Ἐνθουσιασμὸς.

of immediate Answer to his Prayers, for the Confirmation of his Party, *Oravit Donatus, & respondit ei dem* (saies *Optatus.*)

1. The grossest sort of Phanaticism is of those, who pretend to the *aliquid ἔνθεν* the impulse of Gods Spirit, for things in themselves sinful; when men do intitle God to such Villanies, as Fraud, Treason, Sedition, *&c.* As that of *Donatus*, who would pretend to conference with an Angel, and Revelation from God, telling the *Circumcellions*, that he would seek God, and give them Directions, when he had a mind to put them on any Massacre, Rapine, or the like. Of this sort was the *Scotch* Mrs. *Mitchelson*, whom the Presbyterians of *Scotland* set up for a Propheteſs; She pretended to be inspired, and that it was revealed to her by God, that the Solemn League and Covenant was approved

Aug. *Ep.* 165. *& passim.*

Spirit of Popery out of the mouth of Phanat.

approved of by him, and ratified in Heaven: So *Kid* [*a Conventicle Preacher of* Scotland, *hanged for Sedition in the year* 1680] his calling the conceited ſtrength and number of the Rebels, *the Lords power and preſence, and the ſtrong hand of the Lord*, &c. which is ſo far forth Phanaticiſm, as it is an intituling the Power and Providence of God to Rebellion: So alſo *Coppinger* in Queen *Elizabeth's* time, after a ſtrict Faſt [*held for freeing of* Cartwright, Snape, *&c. out of Priſon, and for ſucceſs in promoting the Presbyterian Diſcipline*] in his Journey to'ards *Kent*, he fancied, *That he was admitted to a familiar conference with God, that he received many Directions from him, and particularly that God had ſhewed him a way to bring the Queen and all her Nobles to Repentance, or to prove them Traytors to God*, &c. Speech at his Execution. Æri. *Red.*

Of

Baker *Chron. An.* 1591.

Of this *Coppingers* School of Hypocriſie, was *Hacket*, a man of ſuch deſperate Malice, that bearing an old Grudge to one that had been his Schoolmaſter, bit of his Noſe; when the Schoolmaſter begged that he may have it to ſow on again before it was cold, he chewed it with his Teeth, and ſwallowed it down: yet did this man attain to that eſteem among the People, and conceit of himſelf [*by his counterfeit holineſs, and extemporate Prayers*] that at laſt, his pride improved into ſuch *Phanaticiſm*, as has ſcarce been heard of; pretending to extraordinary Zeal for the Reformation; he pretended alſo to extraordinary Revelations from God, for the accompliſhing of it: He pretended that God had revealed to him, that there ſhould be no more Popes; that *England* would be that year, grievouſly afflicted with Plague and Famine;

Hiſt. of Preſbyt. lib. 9. n. 6.

Famine, unleſs the Reformation, and the Lords Diſcipline (meaning the *Presbyterian* Diſcipline) were admitted; he bruted abroad, that the Queen was an Uſurper, and the like Seditious Speeches; for which he was Hang'd and Quartered; about the ſame time, 1593. *Penry* was Hanged for the like ſeditious Practices, for which [*in a* || *Book publiſhed ſoon after his Execution*] he was ſtiled by the Diſſenters, *A Martyr of Jeſus Chriſt, a godly Man, Religious and Learned, Zealous, and of moſt Chriſtian Carriage and Courage, who ſuffer'd for writing for the Truth of Jeſus Chriſt.* In the ſame year *Barrow*, who was Hanged for condemning the Church of *England*, as no true Church, and Derogating from the Queens Authority in matters Eccleſiaſtical, and the like ſeditious Practiſes; ſpeaking to Dr. *Andrews*, and Dr. *Parry*, after his Condemnation,

|| *The Hiſt. of* Korah, Dath. *and* Abiram, *Preface. Poſtſcript.*

Hiſt. of the Presbyt. l. 9.

tion, *Tis true* (ſaid he) *Arch-Biſhop* Cranmer, *Biſhop* Ridley, *and others, were Martyrs in Queen* Mary's *days; but theſe bonds of mine* [ſhaking his Fetters] *are much more glorious then any of theirs, becauſe they had the mark of Antichriſt in their hands.* And of the ſame ſort, are all who ſuffer on the account of Sedition, Rebellion, and the like; and yet intitle God to thoſe Villanies, in calling their juſt Puniſhment, Perſecution, ſuffering for Righteouſneſs-ſake, *&c.*

2. There is a rank ſmatch of Phanaticiſm in that fundamental Article of the *Presbyterian* Faith, *That it is unlawful to uſe any thing in the Worſhip of God, which is not expreſly commanded by ſome Divine Law.* If the belief of this be a fathering of our Sins upon God, then is it rank Phanaticiſm; but that the belief of this is a fathering

thering of our Sins upon God, is ſufficiently proved by Mr. *Baxter* himſelf, in his *Defence of the Principle of Love*, Part 1. page 100.

3. A third Inſtance of Phanaticiſm, is falſe pretenſion to the Spirit of God in Preaching, as among the Quakers, a Spawn of the Popiſh *Franciſcans*, who made unlearnedneſs a Profeſſion, priding themſelves in the Title of *Fratres Ignorantiæ*; and among the Presbyterians, there is *Pharellus* of *Geneva*, the firſt lay-Patron of Presbytery, who in pretenſion to the Spirit, called all humane learning, *The invention of the Devil.* Somewhat like Quakers in Preaching, are ſome others, who in Preaching, take boiling Paſſion for holy Zeal; and wild Imagination for Divine Motion; when a fiery Fancy mounting aloft, flutters in myſtical Nonſence, and

Eraſm. *Ep.* 59. *ad frat. German.*

and flows into the Tongue in extravagant Ramble, abuſing the Name and Word of God, with ſenſleſs Notions, phantaſtick Phraſes, and unintelligible Cant, and all this aſcribed to the bleſſed Spirit of God, as the extraordinary Work of that adorable Spirit; and as Preaching by the Spirit, ſo of writing by the Spirit, Mr. *Baxter* in his Treatiſe of Epiſcopacy, *P.* 1. *ch.* 14. *p.* 169. gives this remarkable Inſtance, *That there are many poor men among us, divers Weavers and Ploughmen of his own Church at* Kidderminſter, *who are able, not only to Pray and Teach, as well as moſt of thoſe (Biſhops and Fathers of the Church) who are by* Euſebius *extolled, as the famous Biſhops of the ſecond*

To diſabuſe the Weavers of *Kidderminſter* in this matter, I muſt Inſert in their behalf, that I know them to be for the moſt part men of ſuch Moderation and Sobriety in Judgment, as to diſdain ſuch Flattery, and reſent ſuch abuſe as Mr. *Baxter* here offers them.

cond and third Age; but to write as methodical, weighty, pious Tractates, as any that were written by men, that neither converſed with the Apoſtles, nor had been bred up in Philoſophy; no, not excepting Clemens Romanus *himſelf*, Ignatius, Irenæus, Cyprian, Macarius, Ephrem Syrus, Iſidor, *&c.* And as of Preaching and Writing by the Spirit, ſo

4. Praying by the Spirit, I mean the extemporate faculty of praying, to make this (as ſome do) the infallible Mark or Sign, Work or Effect, of Gods Spirit, is that many call Phanaticiſm: God doth undoubtedly vouchſafe to devout and pious minds, the ſpecial Aſſiſtance of his Spirit, which perhaps may be properly enough called praying by the Spirit: But then this muſt be placed not in the extemporate

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temporate Faculty, not in volubility of Tongue, or quickneſs of Fancy, variety of Invention, or readineſs of Expreſſion; but in ſuch devout affections, and ſuch reverent Apprehenſions of Gods Majeſty, as do beſt become the moſt ſolemn acknowledgment of him, and as are apteſt to incite Faith, Repentance, and a Holy Fear and Love of God; this, if any thing, is Praying by the Spirit; and not the extemporate Faculty, that is ſo far from being the diſtinguiſhing Work of Gods Spirit, that the vileſt Profligates may have it; and therefore to aſcribe it to the Spirit of God, as ſuch a Work, is properly called Phanaticiſm: And of this there is this remarkable Inſtance to be given.

At St. *Ives*, in the County of *Huntington*, in the memory of many Persons now alive, there was a Woman most Zealously devoted to the *Presbyterian* Party, then called *Professors*, or *Puritans*; a constant frequenter She was of Religious Meetings, whereby She became so Eminent, especially in this gift of Prayer, that she was generally admired, and looked upon as a first-rate Saint: The noise of her Fame, and the boasts of her Party, brought many Neighbouring Ministers of the Adjacent Counties of *Cambridge* and *Huntington*, to hear her Pray; which She did in that Ecstatick manner, that they never parted from her without excess of Admiration. After some time, She went *Counterm.* ch. 7. p. 49.

(with many others) into *New England*, for Liberty of Conſcience; where She lived for ſome time in greateſt eſteem; but the Devil owed Her a Shame, and She owed him a Soul; She was at laſt Suſpected and Accuſed of being a Witch, was brought to her Tryal, confeſſed her Guilt, and that her Contract with the Devil was, That in lieu of her Soul, which ſhe had conſigned to him, he ſhould aſſiſt her with the gift of *Extempore*-Prayer; after which Confeſſion, Sentence paſſed upon her, and ſhe was accordingly executed for an abominable Witch. Many the like Inſtances of this, there are in a late Book, called *Ravillack Redivivus*. Now either we muſt ſay, That the Devil has Power of diſpoſing

ſing of the gifts of Gods Spirit (which is Blaſphemy) or that this Extemporate way of praying, is no infallible ſign of Gods Spirit; and therefore, that it is *Phanaticiſm* to aſcribe it to him: In a word, as Miracles ceaſed, ſo did the gift of inſpired Prayer; and ever ſince, has the Church Worſhipped God by allowed Forms, or Liturgies; not only in the *Bohemian*, and *Lutheran* Churches, but in the *Presbyterian* Churches of *Geneva*, *France*, *Holland*, &c. and that not only allowed, but adviſed by Mr. *Calvin* himſelf; till of late, ſome Jeſuits in Maſquerade, firſt ſet up the way of Extemporary Prayer on purpoſe to break good Order in the *Proteſtant* Churches, and eſpecially, here in *England*; as is lately made evident

Foxes and Firebrands.

evident beyond all reach of ſcruple, by a good credible Author.

5. 'Tis rank Phanaticiſm to reſiſt Lawful Authority on pretence of Religion; or to pretend Conſcience for Diſobedience to Magiſtrates; hereby God has been intituled to as barbarous Maſſacres, and as horrid Rebellions, as ever were committed; and this ſort of men are ſo far Phanatick, as they intitle God to ſelf-inconſiſtency, in oppoſing his Will to his Will, and his Word to his Word; by pretending his Authority for Diſobedience to his Commiſſioners: For Conſcience is no leſs than a Divine Authority, and therefore not to be pretended without, much leſs againſt a Divine Law.

Law. The pretence of Conſcience is, that we are afraid to diſpleaſe God, and therefore chuſe rather to diſpleaſe men; but if we diſpleaſe men to pleaſe God, where God has forbid that Diſpleaſing, or Diſobeying of men, [*as in the caſe of Diſobedence to Magiſtrates in things not ſinful*] in that caſe, the pleaſing of God is but pretended, and that pretence is but Fanaticiſm; it being Diſobedience on the account of Conſcience, or Duty to God, where there is no Word or Law of God commanding it.

'Tis eternally true, That a Conſcience informed, and governed by a Divine Law, ought not to ſtoop to the greateſt Prince; That the Authority of God is to be oppoſed

oppoſed to the greateſt Power upon Earth; And that all the Powers in the World, cannot deliver us from the Obligation of CONSCIENCE, that is, when it has Gods Law for its Rule: But where that is wanting, it is not properly Conſcience, but Humour and Fancy; and pretending that Law, and that Divine Authority, when we have it not, is plain intituling Gods Majeſty, not meerly to Humour and Fancy, but to that damnable Sin of Diſobedience, which is properly called Phanaticiſm.

This Account have I given, not to juſtifie that ill practice of giving odious Names to any Party; but meerly to inſtruct the Vulgar Reader a little in that great evil of Schiſm

Schiſm and Faction, which is ſo little diſcerned by ſuch, and leſs made Conſcience of by moſt.

Remarks

Remarks on Mr. Bolde's *Plea for Moderation.*

THE Arch-Pagan *Celſus* having wrote a moſt Peſtilent Book againſt Chriſtianity, gave it this ſpecious Title, λόγος Ἀληθὴς. And in imitation of him, it was that * *Hierocles* an *Egyptian* Governour, wrote two Books to prove the Scriptures guilty of Falſhood and Contradiction: The Apoſtles to have been Cheats and Impoſtors: The Miracles of Chriſt to have been the Effect of Magick, and not comparable to thoſe of *Apollonius Tyanæus*: Yet this helliſh Book, he did Intitle, Λόγοι φιλαλήθεις πρὸς χριστιανούς. As tho

* Not Pythagoreus Commentat.

its damnable Errors had been Divine Truths, and not againſt, but for the Chriſtians.

In like manner Mr. *Bolde* [a Conformiſt Miniſter, who declares himſelf ſatisfied in the lawfulneſs of every thing required in the Church of *England*] in imitation of Mr. *Baxter's Pleas for Peace*, has publiſhed a Book which he calls, *A Plea for Moderation to'ards Diſſenters*, which is indeed ſuch a Plea for Licentiouſneſs and Confuſion, ſuch a piece of Hypocriſie and Church-Treachery, and ſuch a perfect Satyr upon the Government, as deſerves a worſe *Shammatha* than what is *ipſo facto* pronounced againſt him in the Sixth Canon, for impugning the Rites and Ceremonies of the Church: Or at leaſt, 'tis a Plea for ſuch Moderation *as* (Dr. Taylor || *ſays*) *has ſomething of Craft in it, but little of Ingenuity; that may ſerve the ends of outward Charity, or Phantaſtick Concord, but not of Truth and Holineſs: Moderation* (ſaies Biſhop

|| Ductor Dubit. *l.* 3. *c.* 4.

Biſhop *Lany*) *cannot be but between two Extreams; and what Extreams are there in a ſetled Church (as in* England) *unleſs the Church be one Extream, and the Schiſmatick the other* (ſaies the Biſhop)? But to ſhew further the vanity and emptineſs of his promiſing Title, if you take the word *Moderation* in its forenſick and primary Acceptation, for that ἐπιείκεια, or gentleneſs which is placed in relaxing the Rigour of the Laws, when they preſs too hard upon Criminals; I do undertake in theſe following Lines to make it evident, That the Moderation of our Church and Church-Rulers is ſuch, that it is plain want of Moderation to queſtion their Moderation; and that they are utterly loſt to all Moderation, who attempt ſuch Pleas in that behalf. *Sermon on* 1 Theſ. 4. 11.

If you take the word Moderation in its Scripture-Acceptation, it is no more than Meekneſs under Sufferings, Perſecutions, *&c.* as appears by the Context of that one,

and only place where it is uſed in Scripture, *Phil.* 4. 5. *Let your Moderation*, or (as the *Geneva* Tranſlation] let your Patient mind *be known unto all men*, *q. d.* however immoderate your Perſecutors are, let your Moderation, Meekneſs and Patience, be known to all men, not only Fellow-Sufferers, but your Enemies and Perſecutors. Shewing plainly, that the word *Moderation* in Scripture-Acceptation, is accommodable to none but a ſuffering or perſecuted Party. Which makes it *a contradictio in adjecto*, to call this Book *a Plea for Moderation to'ards Diſſenters.*

And as the Title, ſo the Book, *Dignum patellâ operculum:* For there's ſcarce a Paragraph in it not fairly reducible to one of theſe Heads.

1. Fraudulent Pleas for Compliance with Diſſenters in the Diſuſance or Non-impoſal of Church Ceremonies.

2. For

2. For Indulgence to'ards them in relaxing the Rigour of the Laws.
3. Scandalous Reflections.
4. Impertinent Jorgon.

Remarks on Mr. Bolde's *Plea concerning Church-Ceremonies.*

TO ſee how in this he doth in *limine impingere*, He begins his Book with this Fraudulent Inſinuation concerning them. *Unneceſſary Rites and Ceremonies, and Zeal about them; a Stratagem of the Devils Invention, whereby to hinder the Progreſs of true Chriſtianity; humane Devices, old Rites and Ceremonies, trifling and frivolous Things*; with much more to the ſame purpoſe. P. 1. 4. 8. 18. 20.

How far he hath hereby incurr'd the Penalty annex'd to violation of

the 6th Canon, which ſaies of the Impugners of the Rites and Ceremonies of the Church of *England*, *Let them be excommunicated: And of the* 10th *Canon, which calls them maintainers of Schiſmaticks who ſhall dare to publiſh that any ſeparated Church has of long time groaned under the burden of certain grievances impoſed upon it*, [ſpeaking before of Gods Worſhip in the Church of *England*,] *and that whoſoever ſhall preſume ſo to do, ſhall be excommunicated, and not reſtored till they repent and publickly revoke ſuch their wicked error.*

And of the Act for Uniformity, 1. Q. *Eliz.* which ſaies, *If any declare or ſpeak any thing in derogation of the Common-Prayer, or* any thing therein contained ——— *he ſhall loſe and forfeit for his firſt Offence, the profit of all his ſpiritual Benefices or Promotions for one whole year, and ſuffer Impriſonment for ſix Months without Bail or Mainprize; and for the ſecond Offence ſhall*

be

be impriſon'd one whole year, and deprived of all his ſpiritual Promotions: How far he has incurr'd this Penalty, let others judg; that which I remark is in theſe following particulars.

1. His inſinuateing concerning the Church Ceremonies, as *humane Devices, and humane Inventions.* P. 4. 20.

Whereas the Church of *England* has retain'd but one Ritual or Ceremony, that is not of Divine Ordinance and Apoſtolick practice (as Biſhop *Taylor* has obſerved) and that is the Croſs at Baptiſm, which is a compliance with the practice of all Ancient Churches; The Church has but this one Ceremony of its own appointment; for the Ring in Marriage is the Symbol of a Civil and religious Contract, a Pledge and Cuſtom of the Nation, not of the Religion. As for other Circumſtances, they are but Determinations of time, place, and manner of Duty, and ſerve for no other purpoſes then ſignifications for Order *Ductor Dubit.* lib. 3. c. 4.

and Decency: For which (saies he) there is an Apostolical precept, and a Natural reason, and an evident necessity, or great convenience.

And notwithstanding the use of this sign in Baptism has ever been accompanied with the greatest Exceptions, Care and Cautions against all Popish Superstition and Error (as the 30*th* Canon shews.) And notwithstanding the reverend esteem that the Primitive Church had of it, in so much (saies that Canon) *That if any opposed it, they would certainly have been censured not only as Enemies of the name of the Cross, but of the Merits of Christ:* And notwithstanding the Concessions of the most Eminent Nonconformists granting the lawfulness of its use: Yet doth this Pleader give it as ridiculous and absur'd a name as any could be thought of, calling it in plain *English*, *contradictio in adjecto*, and this on no other then this silly account; *The ill Opinions that it begets in the minds of the Ignorant,*

Mr. Baxter *Christ. Direct.* Q. 113.

P. 12.

as

as tho it were indiſpenſibly neceſſary, and a part of the Ordinance of Baptiſm, and as tho private Baptiſm without the Croſs is not true ſound Baptiſm.

To this there is this ſufficient Anſwer in the 30*th* Canon.

1. That the abuſe of a thing doth not take away the lawful uſe of it (or make the uſe of it unlawful) which is the more regardable, becauſe ſpoken as the Church's ſenſe in ſpecial reference to the Croſs in Baptiſm.

2. The ſame Canon ſaies, That the uſe of this ſign was ever accompanied with ſufficient Cautions and Exceptions againſt Superſtition and Error: And the Church has elſewhere fully declared againſt retaining of any ſuch Ceremonies as are like to be abuſed to Superſtition, *&c.* *Common-Prayer Book, Preface of Church Ceremonies.*

3. Tho this Propoſition [*private Baptiſm is no true ſound Baptiſm*] ſeem ſomewhat contradictory, yet to ſhew that it is nothing ſo, to make

make it what Mr. *Bolde* calls it, *contradictio in adjecto*; there must be *incompossibilitas terminorum*: The *Adjecta* or *Termini* here, are [*private*, *sound*]; and who can apprehend any incompossibility or repugnancy in those terms, as they relate to Baptism? Besides, if by sound Baptism may be meant compleat and perfect Baptism; then the Rubrick (and Directory also) doth scarce allow of private Baptism as sound Baptism, except in the case of dying Infants. And since he speaks of the Ignorant only, why may not such take sound Baptism in that Sense? So that in plain his hinting the Cross at Baptism by that odious name, is such a thick piece of Error as may be felt, and (in a Conformist) such a thin piece of Hypocrisie, as the weakest eye may see through; and ten times worse then Mr. *Baxter*'s whimsey in questioning whether we do not make the Cross at Baptism *A new Sacrament of the Covenant of Grace*, which

First Plea for Peace.

no

no one part of the Definition of a Sacrament can be made to agree with. He proceeds againſt the impoſing of Ceremonies in general, thus.

Our Saviour lays no ſtreſs on any thing, but real practical Religion.

Obedience to lawful Authority in things indifferent, is real practical Religion, and Inconformity or Diſobedience to lawful Authority, is damnable Sin.

He adds, *The Apoſtles upon mature Deliberation— would lay no more on the Diſciples, then what was then neceſſary.* Page 9.

1. No more do the Apoſtles and Governours of our Church now. But to ſhew how impertinently this is urged,

2. 'Tis evident by the Context, that thoſe words of the Apoſtle *James* relate particularly to Circumciſion, which was not a *Jewiſh* ceremony, but a *Jewiſh* ſacrament of divine inſtitution and alteration both, and therefore nothing to our purpoſe; and yet St. *Acts* 15.

Paul

Acts 16. 3. *Paul* circumciſed *Timothy*, meerly in conformity to the *Jews*: And at that ſame Council, *Acts* 15. when the Apoſtles had declared againſt Circumciſion, at the ſame time (as in the next verſe) they declared for the *Gentiles* abſtaining from things ſtrangled, and from Blood, which there was no Law of God for obliging the *Gentiles* to, but what the Apoſtles enjoined them meerly on the account of Peace and Conformity to the Church National of the *Jews* they lived in, according to the grand Exemplar Chriſt his complying all along with the *Jewiſh* Church in their Rites and Cuſtoms, obſerving their Feaſts, and making his own Inſtitutions of *Baptiſm* and the *Lord Supper* as agreeable to their Cuſtoms as was poſſible. And according to his example all a long, the Apoſtles not like inflexible ſtarch't Phariſees, but like humble complaiſant Chriſtians, *became all things to all, to the* Jews *as* Jews, *and to thoſe without the Law, as without the Law.* In

In the next place he ſtarts this Queſtion, as that which he ſaies ſome do much inſiſt upon; *Whether the Apoſtles had not power to determine indifferent Ceremonies, ſo as to oblige the Church in her ſeveral Adminiſtrations to the uſe of ſome, and to forbear the uſe of all others?* He reſolves it thus, *They never made uſe of their power, that we read of, about theſe indifferent and unneceſſary things.* Page 9. Page 10.

It was not neceſſary they ſhould; the general Rule and Reaſon being ſufficient to ſecure the Church againſt any capital Miſtake. That the Apoſtles never obliged the Church to the uſe of ſome Ceremonies, or the diſuſe of others, ſo as to oblige all after-times to any particular form of Rituals, is certain; And alſo, that they gave only general Directions, but left it to the Power and Prudence of Church-Rulers to determine of Particulars, as the various Conditions of People, Time and Place ſhould reſpectively require;

require; This is evident from hence, that the Apoſtles inſtituted ſeveral things in the Primitive Churches, which were in after-times to be uſed or diſuſed, as Church-Rulers ſhould think fit. For inſtance, the *Agapæ*, or Love-feaſts, the holy Kiſs, the order of *Deaconneſſes*, and ſeveral other things, which are now utterly diſuſed and laid aſide, tho of Apoſtolical Inſtitution. Nor doth any man ſcruple the Diſuſe or Abrogation of them; which is a palpable evidence, that the Apoſtles never deſigned a certain form of Rituals to all after-ages, but left it to the Prudence and Power of Church-Rulers to appoint as they ſee fit. And thus Mr. *Calvin* himſelf, In externa diſciplina & Ceremoniis non voluit Chriſtus, *&c.* *Chriſt would not preſcribe ſingularly and ſpecially concerning external Diſcipline and Ceremonies, becauſe he foreſaw theſe things were to depend on the occaſions and opportunities of times, and ought to be accommodated to the Edification of*

Calv. Inſt. l. 4. c. 10. 30.

of the Church, according to the different disposition and custom of Times and Countries.

He adds, *I think it will be very difficult for any man to make it appear, that for some hundreds of years after the Apostles, the Orthodox Christian Church did ever require any more then common Christianity, as a term or condition of Church Communion, or that any Ceremony was for so long a time imposed on the Church.* Page 10.

The Orthodox Christian Church did require it as the term or condition of Church-Communion, That the lapsed Penitents should perform the five several Stages of Penance in such Posture and Gesture as the Church imposed, and no other; wherefore one sort of Penitents were called χειμαζόμενοι, *i. e.* the *Prostrate*, because they were to perform their Penance in the Gesture of Prostration, and no other. They wore certain Marks of Penance about them, with several other Ceremonies that I could name, which were *imposed* on

on them as terms of Church-Communion.

Ignatius Biſhop of *Antioch* and Martyr, who lived in the Apoſtles times, is reported by *Socrates* to have heard in a Viſion the Angels celebrating the Praiſes of God in Alternate Hymns; and in Imitation thereof appointed the ceremonious way of *Antiphones*, or reſponſal Hymns in the Church of *Antioch*, which was immediately appointed in (or, impoſed on) moſt Chriſtian Churches in the World. The Ceremony or Order of reading the two Leſſons after the Pſalms, is mentioned in the Apoſtolick Canons, as a thing decreed or appointed (injoined or impoſed) which *Caſſianus* mentions as the Ancient cuſtom of all the *Egyptian* Churches, which he ſaies was not taught by men, but by the Miniſtry of Angels from Heaven. *Epiphanius* calls the *Arians* the moſt Brainſick Hereticks that ever were, for holding that Biſhops and Presbyters were all one, and

Socr. Hiſt. l. 6. c. 8.

Ap. Can. lib. 2. can. 57.

Caſſian. l. 2. c. 4.

Epipha. adv. *Arians.*

and that they were not bound to keep Lent, and the Holy week, as the *Laws of the Holy Church required: Sozomen* ſpeaks of ſtanding up at the Goſpel, as a thing very anciently and univerſally impoſed: He ſaies it was a new Faſhion in *Alexandria*, that the Biſhop did not riſe up, when the Goſpel was read, and that he never heard of the like elſewhere. *Hiſtory* lib. 7. c. 19.

And the Council of *Toleta* ordained, That all Governours of Churches, and their People, ſhould obſerve the ſame Rites and Order of Service, which they knew to be appointed in the Metropolitan See. In the early days of *Tertullian*, who lived near the Apoſtles times, there was diſtinction of Garments, bowing to'ard the *Eaſt*, and innumerable other Ceremonies; and among the reſt, there's no queſtion to be made of what Mr. *Bolde* has ſuch a ſpight at, the Croſs at Baptiſm, ſince the Church ſaies (Canon 30.) that it was uſed in the Primitive *Con.* 11. c. 3.

mitive and Apoſtolical Churches with one conſent. All which Ceremonies *Tertullian* calls * *Diſciplines*, which implies that they were impoſed; yet there was then no ſuch thing as ſcrupling of Ceremonies, but obedience active and paſſive, even to *Pagan* Governours; and conformity to Chriſtian Church-Orders, was a Characteriſtical mark of primitive Chriſtianity.

* *Harum & aliarum ejuſmodi Diſciplinarum ſi legem expoſtules Scripturarum, invenies nullam; ſed traditio eſt auctrix, conſuetudo conſervatrix, & fides obſervatrix.*

Whatever the Pleaders name be, to ſhew that his Temper is daring; p. 11, 12. *he tells us, He dares affirm, That if the Rights and Ceremonies now in uſe, in the Church of* England, *ſhould be alter'd, ſome changed, and ſome wholly laid aſide, by the ſame Authority that did at firſt injoin them, the Church of* England *would ſtill be as impregnable a Bulwark againſt Popery, as now ſhe is; and I am fully ſatisfied* (ſaies he) *there is no man will deny this, unleſs he be either a real*

real Papiſt, *or an* ignorant ſuperſtitious Fool.

The King, Parliaments, and Convocations have denyed it; and I am fully ſatisfied they muſt and will deny it on theſe accounts following.

1. On the account of the great danger that univerſal Obſervation and Experience have found to be in ſuch Innovátion as he pleads for, in altering the Conſtitutions of a Church [*that have been compoſed and ſetled by wiſe men and Chriſtian Martyrs, reverenced and admired by others, incorporated into the Laws of the Land, rivetted by Cuſtom and long Preſcription*] for the ſake of ſuch novel Notions, and inconſiſtent Alterations, as no diſſenting Party could ever yet agree in, and ſuch as is inſeparably twiſted with ſeditious and penicious Alterations in the State. It being much more true of *England*, what *Optatus* ſaid of *Milevis*, *Res publica non eſt in eccleſia, ſed eccleſia in republica*; and therefore, that

the Church being contained in a Civil Society, must conform its self (in externals) to that which contains it, for Safety and Preservation.

Which made King *Charles* the first call such Alteration, *The old leaven of Innovation, under the mask of Reformation, which in his two last Predecessors days, heaved at, and threatned both Prince and Parliaments.* They first desired Alteration of him, and then obtruded it on him with the point of their Swords; with such a trusting to their *Moderation*, which he there calls *abandoning his own Discretion*; and shews throughout, that they who began with nothing else but such desires of *Moderation* and *Alteration* (as Mr. *Bolde* Pleads for) ceased in nothing else but utter Subversion and Dissolution: And Arch-Bishop *Bramhall* (whom Mr. *Baxter* truly calls, that clear-headed Metropolitan) teaches, *That it is a rule in prudence, not to alter (no not) an ill custom, when it is well setled.*

Kin. Bas. c. 11.

Lett. to Mr. Militier.

Need-

Needleſs Alteration doth ſo diminiſh the venerable eſteem of Religion, and leſſen the credit of ancient Truths; break Ice in one place (ſaies he) *and it will crack in another.* And twenty years ſmart Experience of the ill conſequences of giving way to ſuch fraudulent Pleas for *Moderation*, and little Alterations, hath made it neceſſary to *deny* [without being *real Papiſt, or ſuperſtitious Fool*] that ſuch Alteration ſhould be made in conſideration of the Church of *Englands* being as great a Bulwark againſt Popery in the Alteration, as without it; eſpecially conſidering,

2. The great advantage it would give the Papiſts; the ill Reflection it would make on the Proteſtant Reformers; and the Scandal it would caſt upon the Proteſtant Reformation, to ſee men make no difference between intolerable Superſtitions, and innocent Rites and Ceremonies; we have inſtance of this in Biſhop *Hooper*'s ſcrupling the Epiſcopal Veſtments, of which ſaid *Peter*

Martyr, *Such needleſs ſcrupuloſity will be a great hinderance to the Reformation*; *and 'tis certain, that there was ſcarce any thing gave ſo great check to the Reformation, in* France *eſpecially*, *among moderate and learned men, as the putting no difference between the Corruptions of Popery, and the innocent cuſtoms of the Ancient Church: For when thoſe of* France, *that were inclined to the Reformation, ſaw that the Reformers oppoſed the undoubted Practices of Antiquity, equally with the Popiſh Corruptions; they caſt them off, as men guilty of an unreaſonable humour of Innovation.* And ſo at this day, when men contend about things indifferent, as tho unlawful, and would have ſuch Ceremonies as are of truly Primitive, and for the moſt part || Apoſtolical Practice, equally diſuſed as things perfectly Superſtitious, the vulgar Papiſts (at leaſt) that cannot diſtinguiſh, muſt conclude, that we alter or aboliſh ſuch innocent Ceremonies as

|| Can. 30.

Stand-

Standing, Kneeling, *&c.* on the ſame grounds as we do the reſt of their deteſtable Corruptions; and ſo by ſeeing our unwarrantableneſs in reforming from thoſe innocent Ceremonies, are eaſily (if not neceſſarily) induced to believe the unwarrantableneſs of our departing from the whole Maſs of Popery; eſpecially conſidering, that it is the buſineſs of their Teachers to inſtruct them in this, That we reform from both, on the ſame grounds; and what can this tend to, but to harden Papiſts, and ſcandalize Proteſtants, and ſo endanger the Reformed Religion?

And for theſe, and perhaps many more weighty Reaſons than Mr. *Bolde*, or my ſelf can apprehend, Our Rulers have thought fit, in point of Moderation, to retain the Ceremonies now in uſe, in oppoſition to Enthuſiaſtick Innovation on the one hand, and Popiſh Superſtition on the other hand. And therefore Mr. *Bolde* doth very ill

in calling every one a *real Papiſt, or ſuperſtitious Fool,* that will not conſent to the Alteration or Abolition of our Church-Ceremonies, on the ſuppoſal of the Church of *England*'s being as great a Bulwark againſt Popery in the Alteration, as without it; I ſay, he doth very ill to call every ſuch one, by ſuch odious Names; eſpecially conſidering, that the King and Parliaments are moſt immediately concerned in it.

Mr. *Bolde* having told us in the following lines, of the fruit and effect of Impoſitions, and the want of making ſome Conceſſions and Abatements for the ſake of thoſe that are yet unſatisfied; adds more particularly, that *there are yet two dreadful events which have followed theſe Impoſitions.*

1. *Many worthy, pious, and otherwiſe every way qualified Perſons, have been hinder'd from either entering into, or continuing in the Lords Vineyard to labour and work there.*

1. They

1. They hinder themſelves: All that the Law doth, is but to hold forth one common Rule, which Mr. *Bolde* cannot deny, but that they may conform to without Sin.

2. There are as many worthy, and well qualified men of the Churches Communion, as there are Diſſenters, who are yet deſtitute expectants of being called into the Vineyard: I heard a Reverend Prelate but t'other day ſpeaking of an account which the Arch-Biſhop ſaid was lately given in to him, of above two thouſand ſuch in *England:* And tho it cannot be denied, but among the Diſſenters, there are many who Preach well; yet take a great part of thoſe who are moſt admired by the Vulgar, and you will find, that the excellency of their Preaching lies chiefly in a faculty they have of moving a Paſſion; either by tranſporting or confounding the Imagination with ſome Myſtical Repreſentations, or by

by thundering into mens ears the moſt formidable or dreadful Expreſſions; or by ſmiling out now and then a ſoft Similitude, or a chiming Cadency, a curled Metaphor, or ſome ſuch *Pſeudotrope*; and with inſinuating Harmony of voice and geſture, tickle the Soul up into the Ear of the weakeſt Sex eſpecially, and thoſe of ſhallow Judgment and warm Affection; but are more like to provoke the Scorn and Laughter of a ſturdy Profligate, than to convince his Judgment, or work upon his heart.

But among the conforming Clergy, the buſineſs in preaching, is not to ſtand fluttering in myſtical Nonſence, and *Stentorian* Noiſe; but to deliver themſelves gravely and conſiderately, rationally and judiciouſly, calmly and modeſtly; to enlighten the Hearers minds with ſuch ſubſtantial and nervous Diſcourſe, as is fitted to ſtop the mouths of Gainſayers, that they ſhall not be able to reſiſt that πάθος, that

that Spirit and Power of Reaſon and Religon with which they ſpeak; And of theſe, ſince God has ſpoke the word, great is the company, more by ſome hundreds than the Vineyard will hold: And therefore 'tis not to be believed that the hindering Diſſenters on ſuch dangerous and unreaſonable terms on which they would come into the Vineyard, is ſuch a dreadful event or effect of Impoſitions, as Mr. *Bolde* ſpeaks of; eſpecially conſidering (as has been ſhewn) that the hindrance is of themſelves.

2. Another dreadful event or effect of Impoſition, that he inſtances in, is this, *The conſtant impoſed uſe of theſe things has almoſt unavoidably begot in the minds of Ignorant People, a belief, that they are indiſpenſably neceſſary, and undoubted parts of thoſe Ordinances to which they are annexed*, &c. P. 12.

The 30 Canon yeilds ſufficient Anſwer to this, in theſe two particulars.

1. That

1. That the abuſe of a thing, doth not take away the uſe of it.

Comm. Prayer Preface, concerning Ceremonies.

2. The Church has poſitively declared againſt the retaining any Ceremony in uſe, which may be abuſed to Superſtition.

3. Why may not the ignorant People, as well believe them indiſpenſably neceſſary to be uſed, as indiſpenſably neceſſary to be diſuſed? the Superſtition of the one is juſt as much as the Superſtition of the other. But,

4. I know no Error in the belief of *Ceremonies being indiſpenſably neceſſary, and undoubted parts of the Ordinances they are annexed to.* Mr. *Calvin* himſelf ſeems to be of that belief; when he calls thoſe Inſtitutions, which are founded in Scripture, *prorſus divinas*, altogether Divine; Divine, becauſe a part of that decency, the care and obſervation whereof is commended to us in thoſe words, *let all things be done decently and in order*; but

Inſtit. lib. 4. c. 10.

but humane, ſo far as they are appropriated by men to ſome circumſtance of Perſon, Time, or Place.

Mr. *Bolde* proceeds next to play the Emperick, in preſcribing to the body-politick, Church and State: The diſeaſe is, *falling out and quarrelling about old Rights and Ceremonies*, p. 8. & paſſim; *and he has no remedy for this; but the Churches yeilding* [to its Enemies] *in altering ſome, and wholly laying aſide other of her Ceremonies*, p. 11. *That abatements might be made to Diſſenters*, p. 12. *who are to be Proſelyted by the Churches condeſcending and yielding*, p. 19. And the like throughout his Book, like a Vein through his Body; and thus he preſcribes to Parliaments in chief, *p.* 25.

Can any thing be more *Baxterious*, than ſuch arrogant preſcribing to Princes and Parliaments? Or is not this, as if he had ſaid, that the makers of the Law muſt concede to the Subjects of the Law? that Laws and Law-makers, both, muſt conform

form to Nonconformity? that Parliaments and Synods, [*those most august and venerable Assemblies in the World*] must stoop to Scepticks and Innovators? Authority and Antiquity to Novelty and Bigotry? Primitive practice to innovating humour? and Majesty its self to peevish, and turbulent, and endless Scrupulosity? And all this, saies Mr. *Bolde*, *to satisfie some that are unsatisfied*, i.e. (as some love to speak) unsatisfied in Conscience, profanely calling by that sacred Name of *Conscience*, what men of greatest Learning, strictest Piety and Holiness, and most comfortable Consciences, have called *sturdiness of Opinion* in some, weakness and unsetledness of Judgment in others, and indeed a meer fear of doing what God commands, for fear of Sin: But pursuant to his Plea for the Churches yielding to its Enemies in the Alteration and Abolition of Church-Ceremonies, He tells this dull Story from *Beza*, that was a sworn Enemy to Episcopacy:

A

A Noble-man having finiſh'd the building of his houſe, ſuffer'd a great Stone to lie before the houſe, which he had no occaſion for; the People ſtumbling at it in the dark, complained; the Noble man would not ſuffer the Stone to be took away, but order'd a Lanthorn to be hung out over it; this not ſecuring the People from the inconveniences of it, the Noble-man was at laſt intreated to remove the Stone and Lanthorn both: But whether he did remove them or no, that Mr. *Bolde* keeps to himſelf.

Without any remark on the impertinence of this dull Story, I ſhall be ſo civil to Mr. *Bolde*, as to return it from a more conſiderable Author than *Beza*, thus: *Serious and compaſſionate Enquiry*, p. 10.

Apelles to deride the conceited folly of the Age, expoſes to publick view, a Maſter-piece of his Work, and as it uſually happens (by the encouragement of the Proverb, *Facile eſt inventis adhere*) every body pretends to skill in reforming;

forming; ſcarce any paſſed by, but paſſed their Verdict on the Picture, all generally commend it; yet to give ſome inſtance of their skill, every one finds ſome fault or other; one would have had more ſhade, another leſs; one commends the Eye, but blames the Lip, *&c.* The cunning Artiſt obſerves all, but ſays nothing; and ſtill as any Paſſenger gave his Verdict, he alters the Picture accordingly; the reſult was this, by its Alteration and Reformation, it became ſuch Abomination of Deformation, ſuch a horrid monſtrous Piece, that the very Reformers themſelves wonder'd at its Uglineſs. *Apelles* to right himſelf, produces another piece of the ſame Art and Beauty which he had hitherto kept up by him, and ſo had eſcaped their cenſure; with this he upbraids them thus, *Hanc ego faci iſtam populus*: This I made, the t'other is a Devil of your own making.

Now

Now not to be ſo abrupt as Mr. *Bolde* was, as to run from my Story without any Application. Chriſtian Religion was by Wiſe and Holy men, our Reformers, diveſted of thoſe meretricious and gaudy Accoutrements, that the Papiſts had dreſt her up with, and habited her according to primitive ſimplicity; but this (tho amiable of it ſelf) would not pleaſe every Body, every Sect or Party would have ſomething alter'd, which if it were allowed (the Opinions of men are ſo contrary to one another, as well as to truth) the true lineaments of Chriſtianity would be loſt, and ſo our Religion have the ſame fate, that the poor Picture of *Apelles* had.

But in pleading for Alteration of ſome Ceremonies, and laying others wholly aſide, Mr. *Bolde* proceeds to ſeven Arguments.

1. The firſt is this, *It is unqueſtionably certain, that the cloſer any*

Church doth keep, or the nearer ſhe approaches to the firſt Churches, in their ſimplicity and freedom from humane inventions, the more juſtifiable ſhe will be; and ſo on

1. The Ceremonies we retain are ſo few, that if compared with the vaſt numbers uſed in the Church of *Rome*, or in the Orthodox Chriſtian Churches in St. *Auguſtine*'s time, they will appear to be *vix quod Thebarum portæ*, next to none in the compariſon.

2. Thoſe few Ceremonies we do retain, are according to the Practice and Simplicity of the firſt Churches. The 30*th* Canon ſaies, we depart from the Churches of *Italy*, *France*, *Spain*, and the like Churches, in thoſe points only, wherein they are fallen from themſelves in their ancient Integrity, and from the Apoſtolical Churches, which were their firſt Founders. Thus the Church of *England* declares

clares concerning Church Ceremonies in general; and of the Croſs at Baptiſm in particular it ſays, we therein follow the primitive Apoſtolic Churches. And

3. It is on no account more then agreement with the Primitive Churches, that we retain the uſe of our few Ceremonies, and refuſe to yield to Diſſenters in altering ſome, and aboliſhing others; and therefore according to the Pleaders own Hypotheſis, our Church is moſt juſtifiable in ſo doing.

2. His Second Argument is this, *That teaching that humane authority has an unlimited power to impoſe any thing on the Church, which is not expreſly forbid in Scripture, may be of dangerous conſequence.*

The word (*unlimited*) is here impertinently foiſted in; for if humane authority has power to impoſe on the Church what the Scripture doth not forbid, it muſt

in that caſe have an unlimited power, becauſe nothing can limit it but the Scripture. If you take his aſſertion without the word (*Unlimited*) then it is that
Serm. Preface. which Dr. *Sanderſon* called the very *myſtery of Puritaniſm*, and that which the very *Proteſtant*
P. 187. *Reconciler* doth contradict and confute; and which is not only the very characteriſtick doctrine of the Diſſenters, but their chief fundamental, the very ground and foundation of their out-cries againſt ceremonies, as uncommanded rites, humane inventions, Superſtitions, *&c.* And whereas he ſays, this may be of *dangerous conſequence*, it's certain that the contrary is ſo; to teach that humane authority has not this power of impoſing on the Church, things not forbid in Scripture, but to demand a Scripture prohibition or precept, for every thing that humane authority impoſeth on the Church, is of moſt dangerous con-

conſequence, as Mr. *Baxter* has ſoundly proved, and ſhewed wherein, by an induction of about Twenty particulars; I ſhall no more than name but ſome of them.

Defence of the Principles of Love; *p.* 97, 98, 99, 100, 101, *&c.*

1. It draws men into the dangerous guilt of adding to the word of God, under pretence of defending its perfection. (*He ſhews how*)

2. It ſorely prepares men for infidelity. (*He ſhews how*)

3. It alters the very definition of the Scripture, and makes it quite another thing, *&c.*

4. It tends to caſt all rational worſhip out of the Church, *&c*

5. It will bring in all confuſion, inſtead of pure reaſonable worſhip, *&c.*

6. It will fright poor People from Scripture and Religion, and make us, our Doctrine, and Worſhip, ridiculous in the ſight of all the world, (*as he ſhews at large.*)

7. All poſſibility of Union among Chriſtians and Churches,

muſt periſh, if this error prevail, and be practiſed, *&c.*

8. It will have a confounding influence into all the affairs and buſineſs of our lives. Theſe and as many more Mr. *Baxter* doth not barely name, (as I have done) but ſcundly proves to be the conſequence of making Scripture a particular rule of circumſtantials in worſhip; or teaching, *that humane authority has not power of impoſing on the Church things not forbid in Scripture.* To all which, I add, That Sedition and Rebellion is not ſo apt to ariſe from any one Presbyterian Tenet whatſoever, as from this; for when men deny humane authority, the power of impoſing Church-ceremonies, for want of Scripture-precept or prohibition, they do on the ſame account call thoſe ceremonies *Humane devices, uncommanded Rites, Popiſh and Superſtitious, &c.* and therefore (mark the conſequence) to be reformed; and if the Magiſtrate will

not

not reform it, the people muſt; and on this very principle have commenced the moſt barbarous and unnatural wars in *England*, *Scotland*, and other places: And therefore 'tis very diſingenuous in Mr. *Bolde*, not only to aſſert and vindicate this fundamental and moſt diſtinguiſhing principle of Diſſenters, but to accuſe its contrary [a moſt undoubted truth] of *Dangerous conſequences*; when 'tis ſo apparent, that the dangerous conſequences are all on the other ſide.

He proceeds on this head thus; P. 2. *It is not demonſtrably certain, that humane authority has power any further than to puniſh and reſtrain indecencies and diſorders in the Church.*

Not to ſay whether this be not that ſpeaking againſt the Kings Sovereign Authority in cauſes Eccleſiaſtical, which the 27*th Can.* cenſures.

1. It is demonſtrably certain, that humane authority had power to appoint Church-ceremonies, and to determine the circumſtantials in Religion. *David* alter'd ſome things, and inſtituted others, even in the Temple-Service, upon no other authority than humane. *Hezekiah* on the ſame authority, and no other, broke the Brazen Serpent to pieces, though it was a ſymbolical ceremony of Gods own inſtitution. He appointed the Levites to kill the Paſſover, which by Gods appointment was to have been performed by the people themſelves: He preferr'd the Levites to aſſiſt the Prieſts in killing the other Sacrifices, which they were never before admitted to: So that it is demonſtrably certain, *That humane authority had once a power to determine the circumſtantials of Religion.* Nor can Mr. *Bolde* tell when or how they came to be diveſted of it. But on the contrary, when Chriſt ſaid, *His Kingdom*

dom was not of this world, he plainly intimated, that he never intended to diveſt Governours of the authority they were poſſeſſed of.

2. It's demonſtrably certain, that the Scriptures do no where reſtrain the power of humane authority to puniſhing of diſorders or indecencies in the Church; when the Scripture commands, *obey every ordinance of man*, it ſuppoſeth in man, or humane authority, a power of making ordinances; Church-ordinances not excepted; and *ubi lex non diſtinguit, non eſt diſtinguendum.*

It has been all along the practiſe of humane authority in all the reformed Churches, to inſtitute Church-diſcipline, and to impoſe it upon the people; and *lex currit cum praxi*: Thus *Calvin* himſelf writes to *Farelius*; *To prevent the deſultory levity of thoſe who affect novelty, it always prevailed in the Church* (*which was decreed in ancient Councils*) Ep. 87.

Councils) *That thoſe who would not be ſubject to the laws of common diſcipline, ſhould be diſmiſſed from their function. And* Beza (*on the life of* Calvin) *that ſubſcription to their Church-diſcipline was enjoined, not only Miniſters but people.*

4. That every Church National has power to inſtitute or appoint its Church-ceremonies, was one principal argument that our Proteſtant Reformers made uſe of againſt the Papiſts, in altering our Religion from Popiſh to Proteſtant.

3. Mr. *Bolde*'s 3*d* Argument runs thus; *The things we contend about are of ſuch a nature, they cannot bear ſo much weight as ſome lay upon them*, &c.

1. How much the leſs the matters are we contend about, ſo much the more is the ſin and ſhame of contentious diſobedience, and inconformity to them.

2. The

2. The more fit they are to be made a ſacrifice to peace; eſpecially when in obedience to that great Goſpel-precept of obedience to every *humane* ordinance, 1 *Pet.* 2. 13. And ſince *Mahomet* muſt to the Mountain, or the Mountain to *Mahomet*, (as he ſpeaks) for ſhame let not Governours ſtoop to Subjects, antiquity to Novelty, and publick Authority, the higheſt on earth, to private fancy, the moſt humourſome and peeviſh: *Since theſe things are not* (ſays the Pleader) *matter of ſuch moment, as moderate men ſhould lay out much of their zeal about.* P. 24.

He proceeds to ſhew how much miſchief men laying out too much zeal, and too much ſtreſs upon theſe things has occaſioned; he gives not ſo much as one inſtance of the miſchief; but inſtead of all inſtances, he cites Mr. *Burgeſs* in his Sermon before King *James*, for this Story.

The

The Roman Emperour Auguſtus, *in going to dine with a Senator of Rome, ſaw ſome company dragging a man after them, that made a horrid out-cry: The Emperour demanding the Reaſon; it was anſwered, their Maſter had condemned him to the Fiſh-ponds for breaking a Glaſs of great value: The Emperour ſtopp'd the Execution; and when he came to the Senators houſe, in expoſtulating the caſe with him, he asked him whether he had Glaſſes worth a mans life: That I have, ſays the Senator, Glaſſes that I value at the price of a Province. Let's ſee them (ſays the Emperor;) the Senator brought them: The Emperour broke them; with theſe words,* Better all theſe periſh, than one man. My Author (ſays he) left it to his Majeſty to apply, and ſo do I to the Reader.

And the Reader applies it thus; The *Glaſſes* are Church ceremonies, the *Senator* is the Impoſer of them, the *Emperour* is the Oppoſer of them,

them; the *breaking* of the Glaſſes, is the aboliſhing of the Ceremonies; *rather than one man ſhould periſh*, is rather than a peeviſh Party of Diſſenters ſhould be unſatisfied, who could never yet agree in the matter of their ſatisfaction, or in what alteration, condeſcenſion or conceſſion would ſatisfy them: But as in Queen *Elizabeths* time, * when to ſatisfy the clamours of Diſſenters againſt the Liturgy and Ceremonies, upon the impetration of the Lord *Burleigh*, it was granted them, That an alteration ſhould be made, and a Claſſis of their own Party was appointed on purpoſe: But what alteration the firſt Claſſis made, was reprehended by a ſecond Claſſis of them, as more faulty than the old Liturgy; and that ſecond was reprehended by a third Claſſis, as moſt faulty of all: Whereby the Queen plainly ſaw that their clamours for alteration was for they knew not what, and that it was impoſſible

* *D. Hum. view of the Liturgy.*

impoſſible for them to agree in what they would have altered. The caſe is the ſame at this day; ſome diſſent on one account, others on another; ſome hold the whole Liturgy unlawful, others inexpedient only; ſome hold it inexpedient in ſome Offices, others in other; ſome ſtick at ſtanding or kneeling, others at nothing but the circumſtances of Baptiſm; ſome have accounted the *Scotch* Covenant the great Mountain in the way; others ſcruple nothing but reordination: So that as a great Author of their own ſaid, 'Tis as eaſy to make a Coat for the Moon, as to reconcile them to one another, and make them agree in what alterations they would have. To what purpoſe then doth any Dogmatiſt trouble himſelf with Pleas and Interpoſals in that behalf. But to return Mr. *Bolde*'s Story of the *Emperour* and *Senator* of *Rome*, I will tell him one, from as good an Author as Mr. *Burgeſs*, of

Grand deliver.

Serious and compaſſionate Enquiry.

of the Emperor and Senator of *Capua.*

The People were all in a rage againſt the Senate, and would needs have them all depoſed; the Emperour *Pacuvius Calavius* ſhuts up the Senators all together, and claps a Guard upon them, and then comes to the People and tells them, All was in their power now, advices them to determine their ſeveral fates, according to their demerits, one by one; this they readily hearkened to; and as they paſs'd a doom upon any one, he approved the Sentence; but before the Execution, he perſwades them to bethink themſelves of another and a better man to be in his room, ſince a Senate they could not be without; but here the buſineſs ſtuck, as he had foreſeen it would; the People who agreed unanimouſly againſt the old Senator, could by no means agree who ſhould ſucceed; one named this man, another that, but whoever was named

named by one Party, was ſure to be rejected by another; that in concluſion as great a pique as they had received againſt the old Senate, for want of agreement in better men to come in their room, they unanimouſly concluded it beſt to keep the old ones in. Mr. *Bolde* left his ſtory to the Reader to apply, and ſo do I.

4. Mr. *Bolde*'s Fourthly runs thus; *I never yet met with any argument (that I can call to mind) for the abſolute inforcing of ſome particular* needleſs *ceremonies to be obſerved in the Church, by all who live under one Civil government, but what could be of the ſame force, if it were applyed to all the Churches in the world: There is as much reaſon (I think) that every Church and Congregation for the ſervice of God throughout the world, ſhould obſerve the ſame ceremonies, as that all the Congregations in one Nation ſhould.*

1. I ſhall not here ſtand to enquire how far this doth (*in hypotheſi* at leaſt) violate the 27*th* Canon, which forbids and cenſures all ſpeaking againſt his Majeſties Authority in maters Eccleſiaſtical; or whether this doth not (in the ſame manner) clap the brand of PERJURY, (ſo far as he is able) upon all Parliaments, who in the Oath of Allegiance and Supremacy (which they are obliged to take before they can ſit in Parliament) do aſſert the Kings Authority in matters Eccleſiaſtical thus, *That he is Supream Moderator and Governour in all cauſes, and over all perſons, as well* Eccleſiaſtical *as Civil, in theſe his Majeſties Dominions* [and no other.] Whereas if the King have no more power to inforce particular Ceremonies on all who live under the ſame Civil Government of *England*, than he has to enforce it on thoſe of *Germany*, *France*, *Spain*, and other Churches; he is ſo far from being

the Supream Head and Governour, or having the ſupream power in all cauſes Eccleſiaſtical, that in all ſuch cauſes within theſe his Dominions, he hath no power at all.

And as in the Church of *England*, ſo in all other reformed Churches, there is the ſame power among themſelves, and no other: As the Churches of the *Lutheran* Confeſſion, give the Sacrament to none, but kneeling; the *Geneva* Churches, and the Proteſtant Churches of *France*, give it to none but thoſe that ſtand in the act of receiving; and the like ceremonies there are inforced upon all that live in thoſe Churches under one and the ſame Civil Government. But

Durel's vindiciæ.

2. I think it ſufficient anſwer to this, to tell Mr. *Bolde*, that there would be the ſame reaſon for every Church throughout the world to obſerve the ſame ceremonies, as for

for all the Congregations in one Nation, in case they were all injoined by the same or alike Authority.

'Tis true, Mr. *Bolde* doth seem to bound and limit his aforesaid assertion with this Parenthesis, (*if we respect only the observations and reflections that Heathens and the like will make, when they see that in one and the same Nation, people professing the same Religion, do observe different rites*) *as he supposeth Heathens and the like enemies of Christianity to do, on the account of Christians of different Nations, observing different rites*: Which groundless supposal is all he alledgeth to confirm and strengthen his 4*th* bold assertion: Now to see how impertinently this is alledged,

1. No Church-ceremonies are inforced or not inforced among Christians upon any such consideration, or in any such regard to

Heathens, as his Reaſon doth ſuppoſe.

2. Heathens and the like enemies of Chriſtianity cannot reaſonably make any ſuch obſervations, reflexions and exceptions on our holy faith, on the account of our obſerving the ſame or different rites in Gods ſervice, as the Reaſon he renders doth ſuppoſe. And therefore is very frivolouſly and impertinently render'd.

Mr. *Bolde*'s Fifthly runs thus; *Long and often experience hath made it undeniably evident, that puttting the pænal Laws rigorouſly in execution againſt humble, modeſt, conſcientious Diſſenters (and I plead for none but ſuch) has not anſwered the deſign for which they were intended* ——— *Severity (ſays he) is not a proper method for the ſatisfying of mens judgements, or the removing of their ſcruples*; with much more to the ſame purpoſe.

When

When *Vincentius* ſeemed to argue thus in behalf of the Diſſenters of St. *Auguſtine*'s time; St. *Auguſtine*'s Anſwer was, *Nunquid ideo negligenda eſt medicina, quia nonnullorum inſanabilis eſt peſtilentia? what then (ſays he) is medicine therefore to be neglected, becauſe ſome mens plague is incurable? It is better to love with ſeverity, than to deceive with lenity: Do you think* (ſays that Father) *that none are to be compelled when the maſter of the Family ſaid*, 14 Luke, Compel them to come in, that my houſe may be full; *and that he admired with great thankfulneſs, that they (the Donatiſts) who could by no other means be brought to think of a change for the better, yet when once affrighted with the terrour of the Laws, ſet their hearts ſeriouſly to conſider the truth, leſt if they ſhould ſuffer puniſhment not for righteouſneſs, but ſtubbornneſs ſake, their patience would be fruitleſs and vain, and leſt they ſhould afterwards find*

Ep. 48. *Litt. I. K. L.*

Lit. H.

no other reward from God, than what was due to wickedneſs: And a tolerating of them, he there calls a rendering evil for evil, verè malum pro malo redderemus (*ſays he*) And in the ſame letter of the ſame Epiſtle, *O that I could ſhew* (ſays he) *how many of thoſe* Circumcellians, [i. e. *the worſt ſort of Donatiſts*,] *are now become good Chriſtians, condemning their former error, whereby they taught whatever they did through their unquiet raſhneſs, was for the Church,* (*or glory*) *of God; who had never been brought to this preſent ſoundneſs of belief, unleſs they had been bound, like mad men, with the Cords of thoſe very laws which you find fault with*: And here it is to be remarked of the Donatiſt-Diſſenters of old, and of the Modern Diſſenters of late,

2. What ill uſe they always made of Toleration and Power, whenever they attained it: While *Conſtantine*

ſtantine was Emperor, none petitioned and pleaded more for Toleration than the *Donatiſts*, and declared themſelves utter enemies to any perſon or principle that was for diſturbing or puniſhing men for conſcience ſake: But as ſoon as *Julian* was ſetled in the Empire, and (with a deſign of rooting out Chriſtianity) countenanced the Donatiſts, gave them Toleration, and at laſt reſtored the Churches to them: that Apoſtate Emperor himſelf was not ſo imperious, ſo tyrannical and ſanguinary as they. In like manner the Modern Diſſenters (as Mr. *Bolde* ſays of the contrary) *long and often experience* has made it evident, that the toleration which they lately enjoyed, made them as imperious as ever the Laws would ſuffer, eſpecially in 81, and 82; when a Conforming Miniſter (as I am credibly informed) could ſcarce walk *London* Streets with-

out ſome open affront offer'd him by that Party. But when they had the power in the Uſurpation-times, let who will read *Mercurius Ruſticus*, and the like Books, and he ſhall find their barbarous cruelty in Perſecuting, ſcarce exceeded by the *Marian* Perſecution. They inflicted cenſures for a meer ſuſpicion of covetouſneſs, for dancing at a Wedding, for a ſuperfluity in Raiment, for fetching a little water on the Lords day to boil a Pot, or waſh ones hands, though not twenty Yards diſtant from their Houſes: Whereas the mild and wholſome Laws againſt Diſſenters are executed on them for crimes of another nature, for Sedition in the State, which, *as long and often experience has made undeniably evident*, has always accompanied Schiſm in the Church.

3. But why doth Mr. *Bolde* call it ſeverity, and (as in his Sermon) *Perſecution*?

perſecution? Did the King treat them as thoſe of their principle do in *New England*, ſuch as diſſent from them, with bauiſhment and death. The Independents of *New England* impoſe a penalty of five ſhillings a day on all that come not to hear their Sermons; they baniſh all the *Antinomians*, and put the Quakers to death: Or were they treated by us, as we are by Papiſts, with a *go ye curſed, ſending them to Hell* with *Anathema's*, for meer inconformity and no more? then indeed one may talk of ſeverity or perſecution either, and plead for Moderation towards Diſſenters. But inſtead of this, our Church calls them Brethren, and treats them like ſuch. The King indulged to them as great a Toleration as many of them would deſire, till the fruit of it appeared in a barbarous conſpiracy againſt his Life and Government. I ſay the *Fruit* of it; for

Thornd. *forbearance of Penalties.*

Anno 1683.

for it's impoſſible to apprehend how ſuch a Conſpiracy ſhould be contrived and carryed on with any hopes of ſucceſs, without ſtrong preſumption and confident expectation of help and ſtrength from the Diſſenting Proteſtants; which makes it evident and certain, that though the generality of Diſſenters be acquitted from ſo much as knowing any thing of the Traiterous deſign, yet it cannot be denied, but that it is eventually, and *per accidens* (at leaſt) the effect and product of the Nonconformity; and this will appear to be undeniably true by this *Dilemma*. This Conſpiracy in 83, was contrived and carried on either with hopes of ſucceſs, or without hopes of ſucceſs; without hopes of ſucceſs, no ſuch conſpiracy ever was, (or can poſſibly be imagined ever to be) contrived and carried on: With hopes of ſucceſs this could not be, without

out expectation (if not grand assurance of help and strength from the Dissenting Party; for no other Party could afford them any help considerable. And to say, that any Church-of-*England* man were, or possibly could be concerned in it, is that most senceless of all absurdities [a contradiction in the terms]; for a Church-of-*England* man he cannot be, who is not well affected to the King, the Church, and the Government: Now is it not a contradiction to say, that a Person or Party well affected to the King, should be in such a Hellish conspiracy against him? that one well affected to the Church and the Government, should be in conspiracy against the Church and Government? If it be said the Conspirators came to Church, received the Sacrament, observed the Ceremonies and Orders of the Church; why this would argue their

their greater hypocriſy, and the more dangerouſneſs of their Faction, but would be concluſive of nothing againſt the *Dilemma*: Which makes it as clear and plain as any firſt principle, That the late Phanatick Plot in 83, was eventually (at leaſt) the effect of Nonconformity: This I ſay cannot be denied, though it ſhould be granted, that not one Nonconformiſt in *England* ſo much as knew of it till the publick diſcovery.

So that whereas Mr. *Bolde* talks of the *rigorous execution of penal Laws not anſwering the end and deſign they were intended for*; it's evident from hence, that ſo far as not putting the Laws in ſuch execution on Diſſenters doth miniſter to the increaſe of their Party; ſo far it doth gratify and miniſter to the deſigns of Phanatick Conſpirators, though the Diſſenters were ever ſo innocent, and

and as great haters of ſuch conſpiracy as the moſt loyal Conformiſts whatever.

But the main thing that Mr. *Bolde* inſiſts on in this place, is this, *that the rigorous execution of the pœnal Laws doth not anſwer the end it was intended for*; (which is ſuppreſſing Nonconformity) but doth rather incourage the thing, and increaſe the Party: For this he appeals to *long and often experience*; and this he aſſerts at large, with the greateſt aſſurance imaginable. Whereas 1*ſt*, *in ſtatu quo*, the thing is yet *ſub judice*, the event ſcarcely yet diſcernable, the effect yet ſcarcely known, becauſe ſince Queen *Elizabeths* reign, the Laws have not been put into rigorous execution till this laſt year. When Mr. *Bolde* wrote his Book, the rigorous execution of the Law was much relaxed, and it was the relaxation that ſo increaſed the Party: Our State-

State-Physitians have found it so, that that pestilent Lax, was the true morbifick cause of that dangerous superfætation in the Body politick. And let *Bolde* Quacklings pretend what they will, *Peritis in sua cujusque arte credendum est*; and thus as to the present or late state of things.

2. If we look back on former times, *Long and often experience has made it undeniably evident, that putting the pænal Laws rigorously in execution against Dissenters, hath answered the end for which they were designed. i. e.* Hath suppressed Dissenters, and reformed Nonconformity, when nothing else would do. In Queen *Elizabeth's* Reign, it was enacted in Parliament, *That whosoever should be found at any Conventicle or private meeting on pretence of Religious exercise, were to suffer imprisonment, or to depart the Realm, never to return without leave first granted*, and the failure

Hist. of Presb. lib. 9. n. 25, 27.

failure herein was made Felony: And it was such sharp Laws made against them, and rigorously executed on them, that utterly suppres'd them, and thereby effectually promoted the peace and tranquility of Church and State, when all other means failed; and that it was K. *James*'s relaxing this rigour that first revived their faction, is undeniably evident to any that understands the History of *England* for these Hundred and Thirty years last past.

And of Old, the whole History of the Donatists doth make evident, 1. That as the Emperours and their Councils became more zealous for the Christian Religion, their Laws were made more and more strict against Dissenters, and executed with more and more rigour, according to the growth and proportion of their zeal for Christianity. And 2*dly*, that putting the Laws rigorously in execution, was the

the only thing that reſtrained that dangerous faction, and reſtored peace and unity to the Church: *Mine own City* (ſays St. *Auguſtine*) *which was once all* Donatiſts, *is now converted to the Unity of the Church by* [*this very means*] the terror of the Imperial Laws: *The terror of the Laws was ſo profitable to them,* (ſays he) *that they did bleſs God for them, ſaying, God be thanked that hath quickened us,* ſtimulo terroris, *by the terror of the Laws, to ſeek and to find the truth. Others* (ſays he) *ſay we were frigheed by falſe rumours, from entering into the Church, which we ſhould never have known to be falſe, if we had not come to the Church; and we ſhould never have come to it, if we had not been compelled:* And in his 50th Epiſtle to *Bonifacius*, They who formerly had been on the Donatiſts Party, *thanked God, that now by the*

Civitas mea cum tota eſſet in parte Donati ad unitatem Cathol. timore legum imperialium converſa eſt. Ep.48. lit.U.X.

the correction of the Laws they are delivered from that furiosa pernicies, *as he calls their Nonconformity; and that they who did so hate the Laws, do now love them, and rejoice in the cure that they had made on them, as formerly they did in their madness detest the wholsome Laws as troublesome to them.* He elsewhere calls them mad that divide the Church, and would have them like madmen tyed and bound with the Chain of wholsome Laws and Severities: *Constantine* the first Christian Emperour finding the Church divided and disturbed by Schismatick Dissenters, made a Law against them, forbidding and suppressing all their Conventicles, by which very means (says *Sozomen*) the memory of Schismaticks was utterly destroyed. And whereas Mr. *Bolde* says, P. 28.

Contra hos Imperator (Constan.) *lege sancivit, auferri eorum oratoria & Ecclesiis applicari & neque in domibus privatorum eos Congregationes, neque publice celebrare, sed in Ecclesia Cathol communicare & in eam cunctis convenire suadebat, propter quam legem hæresium memoriam arbitror fuisse destructam. Hist. trip. lib. 5 c. 11.*

that ſeverity is not a proper me hod for the ſatisfying of mens judgements, or removing their ſcruples. I anſwer, St. *Auguſtine* ſays, that he was once of that mind, and was not for having the Laws rigorouſly executed againſt Diſſenters; but he acknowledges his error in it, and tells us that this opinion of his was conquered and changed *non contradicentium verbis, ſed demonſtrantium exempl is*; *i. e.* as Mr. *Bolde* ſpeaks, by long and often experience. *'Tis true, ſays St.* Auguſtine, *none can be made good againſt his will, but the fear of ſuffering may make him leave off his animoſity againſt the truth; or make him willing to receive the truth which he formerly knew not, and perſiſt in it when he knows it. We know many* (ſays he) *not only ſingle perſons, but whole Cities, that were Donatiſts* (or Separatiſts) *now become good Catholicks, heartily deteſted their deviliſh ſeparation, and fervently*

Ep. 48. lett. V.

Let. T.

fervently loving the unity (and Communion) of the Church; all which were made such Converts by the fear of those Laws which you *so dislike: And these examples propounded to me by my Colleague, made me change my opinion: for saith he, I was once of that opinion, that no man ought to be compelled to the Unity of the Church but that this was to be done only by force of* * *argument and disputation, that they were to be convict by Reason, not compelled by Law; for this I thought could do no thing but make open Schismaticks, or counterfeit Catholicks; but this I was convinced to be an error* non contradictionium verbis, sed demonstrantium exemplis, *by long and often experience.* And therefore the Holy Father in his Epistles to *Bonifacius, Januarius, Festus* and others, doth mightily press the rigorous execution of the Imperial

* *Speaking to Vincentius a Donatist.*

* *Verbo agendum disputatione pugnandum ratione vincendum.*

Litt. U.

Laws againſt Diſſenters, not only as that which is neceſſary to the unity and ſafety of the Church, but of ſufficient tendency *to ſatisfy mens judgments, and remove their ſcruples*, by compelling them to the moſt apt and proper means of that ſatisfaction and removal: But ſuppoſe that it were not as the venerable St. *Auguſtine* ſays, but as Mr *Bold* ſays, that ſeverity is not *a proper means to ſatisfy mens judgments, or remove their ſcruples*: Yet,

2. It cannot be denyed, but that it is a proper means to preſerve the Churches unity; and therefore *Conſtantine* the moſt Religious Emperour, the firſt that ever made Laws againſt Diſſenters, did not ſeek to bring the Heathens to Chriſtianity by ſeverity and force; but by ſeverity and force he endeavoured to keep the Chriſtians in unity, and to that end enacted many

many ſevere Laws againſt the Diſſenters of thoſe times; ſuch ſays *Auguſtine* as did *in conventiculis ſuis ſeparatim congregare.* And 'tis remarkable, that though the Laws made againſt thoſe Donatiſt-Diſſenters, were not only great pecuniary mulcts, but baniſhment, and ſeizing their Goods for the Emperours uſe, as I underſtand thoſe words ut *fiſco vim icarentur*; yet doth the holy Father account theſe laws ſo favourable, as not to puniſh but admoniſh only; and *Lit. O.* having ſpoke of the Paganiſh idolaters being puniſhed with death for their Idolatry, as that ſeverity which the Orthodox and Donatiſts *Lit. O. P.* both did approve of and rejoice in; he adds, that the wickedneſs of Schiſm is worſe than that of Idolatry; which is a broad intimation that that holy man thought Schiſm a Capital crime.

And here I cannot but take notice of his calling the wholſome

execution of the Pœnal Laws, by the odious name of *Perſecution*, and not only ſo, but like the *Donatiſts* of old, and the *Jeſuits* of late, doth wreſt and rack the holy Scripture, to make it ſpeak its ſence of it: Witneſs that very Text on which he preached his printed Sermon, *Gal.* 4. 29. *As he that was born after the fleſh, perſecuted him that was born after the Spirit, ſo it is now*, where the Apoſtle doth plainly make the party proſecuting, to be the party perſecuted: It was *Iſaac* and *Sarah* that corrected *Hagar* and *Iſhmael*, and yet (ſays the Apoſtle) *Iſhmael* he that was born after the fleſh, was the party perſecuting, tho the party ſuffering *By which we may underſtand* (ſays St. *Auguſtine* upon the place) *that the Church rather ſuffers perſecution by the pride and unkindneſs of carnal men* [by their *Iſhmaelitiſh* reproaches] *when ſhe endeavours to amend them by temporal puniſhments and corrections, than they by the Church; ſo that*

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what-

whatever the true Mother doth in this case, though it may seem harsh and bitter, yet she doth not render evil for evil, but endeavour by wholsome discipline to expel sin; not out of hatred or desire to hurt, but out of love to cure: Whereby it doth plainly appear, that the execution of the pœnal Laws against Dissenters (for of such he speaks) is so far from being Persecution, that in that case, the party *Prosecuting* is the party *Persecuted* [with *Ishmaelitish* reproaches, as being *Persecutors*, &c] But the best account of the true notion of *Persecution*, is in the learned Dr *Hick*'s Sermon of Persecution, and thither I refer the Reader.

6. Mr. *Bolde*'s *6th* Argument is no more than this; *It was never known that any Indifferent Ceremonies were universally imposed in a knowing age, and the opinions of all good men did agree to them*

Which is no more in effect, than if he had said, That because some

good men have not agreed to the uſe of ſome Ceremonies, therefore the Church muſt proſtitute her authority to every Sceptick Innovator in altering her ancient Conſtitutions.

7. His 7th and laſt is taken from *our condeſcentions to the Papiſts in altering our Rubrick, Publick Service, and Articles, in order to the bringing of the Papiſts to join with us in our worſhip* &c. *He inſtances in the Churches expunging that paſſage in the Litany, where we prayed to be delivered from the tyranny and all the deteſtable enormities of the Biſhops of* Rome, *&c.*

'Tis true, that for the firſt Eighteen years of Queen *Elizabeth*, few of the Popiſh Recuſants abſented themſelves from our Churches, till Pope *Pius* the Fifth, by his interdictory Bull would have all communion with us renounced; and

and in meer hopes of uniting and bringing them over to the Reformed Religion, there was that condescention and compliance made; and the like and greater concessions were indulged (or offer'd at least) to the Nonconformists in Queen *Elizabeths* time, till it did appear that they would be satisfied with no other concessions, than what were judged inconsistent with the safety of Church and State.

Mr. *Bolde* having finished his Seven Arguments against Imposition of Church-Ceremonies, and execution of pœnal Laws, has this one Story more, that *when the Emperour took a Bishop in compleat Armour, he sent the Armour to the Pope, with this word,* hæccine sunt vestes Filii tui?

Whereby Mr. *Bolde* would insinuate again (as the Precedent words

words ſhew) that only Arguments and Reaſons, and not coercive means, are to be uſed with Diſſenters.

The error of this hath its refutal from ſome of my laſt Citations out of St. *Auguſtine*: And therefore no more but to return the Story: *Paulus Emilius*, a Noble General, when ſeveral of his Souldiers took on them to preſcribe and ſuggeſt to him their ſeveral models of management and diſcipline, *Acuite vos gladios* (ſays the General) *mind you your Swords, and your buſineſs, be ready to obey, and execute what ſhall be commanded you, but leave the diſcipline and management of affairs to me your General*: *q. d.* let Governours and Government alone, keep you your ſtation, and mind your buſineſs in oppoſing the Enemy, and obeying your Commanders, but do not dare to medle with controlling, directing or preſcribing

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Val. Max.

cribing to thoſe whom it is your buſineſs to obey. But if theſe bold Soldiers that preſcribed thus ſaucily to their General, ſhould have turn'd *Runagadoes*, and been caught by him [like this Pleader with his Militant Apologies for Diſſenting Enemies,] going over into the Enemies Camp, no doubt but he would have given them the very edge of Martial Law.

Thus have I faithfully remarked all that I judge any thing argumentative in Mr. *Bold*'s fraudulent Plea; which is indeed nothing elſe but arrogant dogmatizing and preſcribing to Superiours [inſtead of *Pleading*] for licentious and diſorderly Toleration [on pretence of *Moderation*] of the ſworn enemies of the Church and Government, [under the name of Diſſenters] I ſee little elſe in his Book, but what is fairly reducible to one of theſe heads, Impertinency

or

or Scandal; of the former ſort is his ſpending ſo many Pages in telling who they are he pleads for; *they are* (ſays he) *more particularly, men of ſuch Learning* as Mr. *Baxter*, Mr. *Hickman*, &c. Mr. *Hickman* I know not; Mr. *Baxter's* Learning no honeſt man will envy: He muſt be acknowledged a Learned man: If he had not skill in fencing, he could not be ſo quarrelſom. *Arrius* was ſtiled Ἀρεὶος Διαλεκτικώτατος, was accounted the moſt logical, and one of the moſt learned in his time: But what of that? The Orthodox Biſhops thought him never the more fit for Church-toleration or comprehenſion: But ſpeaking of Impertinencies, the very name forbids me inſiſting on the thing.

And ſo of his ſcandals alſo, which are ſo deteſtable and notorious, that it were a ſcandal to publiſh but the rehearſal of them; witneſs

witneſs the Story of the Regiſter, *p* 40, which for its ſcandalous reflections on the Eccleſiaſtical Governm nt, there's nothing in *Martin Mar-Prelate*; *H'ye any work for the Cooper, or the Cobler of* Glouceſter, can exceed. So of thoſe whom he charges with ſitting [as the Reader muſt compute it] Sixteen or Seventeen Houts together in a Tavern or an Alehouſe, *p* 19. His fraudulent ſuggeſtions touching the great evil of impoſing Church-ceremonies; with many the like, which run through his Book, like a vein through his Body; and which I cannot repeat without ſin and ſhame: Or if I could that, It would even tire an indefatigable Reader to lead him through all the dark and dirty Labyrinth of his defamatory Libel.

I muſt therefore be abrupt in this Appeal to the Reader; whether

ther it be not the part of a moſt abominable *Church-Trayt r*, to play the *CHAM* with the Church, in ſuch a treacherous and deceitful manner.

FINIS.